



Bibliotheca Sussexiana.

VOL. II.

Bibliotheca Sussexiana.

A DESCRIPTIVE CATALOGUE,

ACCOMPANIED BY

HISTORICAL AND BIOGRAPHICAL NOTICES,

OF

THE MANUSCRIPTS AND PRINTED BOOKS

CONTAINED IN

The Library

OF

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K.G.; D.C.L.,
&c. &c. &c. &c.

IN KENSINGTON PALACE.

BY

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LIBRARIAN TO H. R. H. THE DUKE OF SUSSEX.



VOL. II.

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P R E F A C E.

TWELVE years have elapsed since the publication of the preceding part of this work. The delay has been occasioned by a variety of circumstances, with an account of which it is unnecessary to trouble the reader; and it has been completed amidst the hurry of professional life, yet with an attention to accuracy in detail which I trust will prove satisfactory to the bibliographer.

In the preceding parts of this Catalogue, I have given an account of the Theological Manuscripts contained in the Library of His Royal Highness the DUKE OF SUSSEX; and of the Printed Polyglott Bibles, Testaments, and Psalters, together with the various editions of the Bible in the Hebrew, Greek, and Latin languages.

These bring the History of the Versions up to the fourth century. The remainder are displayed in the present volume, and arranged in an order agreeable to their antiquity. The Slavonic Version of the ninth century has, by an accident, been misplaced: it should have followed the Georgian, whereas it now appears after the Spanish. In the Index this is corrected.

Illustrative of the circumstances under which the various translations have been made, I have placed short biographical notices of those who were engaged in these labours, which will, I hope, without extending the work in any great degree, serve to complete the historical account of the versions. The collection will be found to be particularly rich in its number of FIRST EDITIONS; and indeed there is scarcely an edition of any importance, in a biblical point of view, which is not to be met with in this library, matchless as far as it regards the editions of the Holy Scriptures.

I have to acknowledge, with great thankfulness, the kind assistance I have received from two most distinguished literary friends, the Rev. Samuel Lee, Regius Professor of Hebrew in the University of Cambridge; and the Rev. Josiah Forshall, Secretary of the British

Museum and late Keeper of the MSS. The high attainments of both these eminent Scholars, in Syriac Literature, is well known to the learned world. The former has furnished me with some notices of the Syriac MSS. in the Library of the University of Cambridge, and the latter has supplied me with a collation of the Syriac Biblical MSS. formed by the late Mr. Rich, and now deposited in the British Museum. I am also indebted to my venerable friend the Rev. Mr. Smirnov, for his assistance in the collation of the Slavonic Bible, of which I have given a fuller account than has hitherto appeared.

In the English Versions, I have been able to contribute some materials which may aid future bibliographers in this department. The letters from MYLES COVERDALE have never before appeared, nor has ARCHBISHOP PARKER's account of the "Bishop's Bible," addressed to the QUEEN ELIZABETH. My late friend Mr. Douce's account of the Wickliff translations will also be perused with interest. No. 98 of the English Bibles is, I believe, a book of the greatest rarity. I can find no other copy; and I have learnt since that part of the Catalogue was printed off, that it was strictly suppressed

at the same time with the folio edition of the Book of Common Prayer, introduced by Charles I. into Scotland. No. 187 is the first edition of the Douay version, revised and corrected by Dr. Challoner. It was expressly done for the use of the Roman Catholics in this country; and it is said that in every subsequent edition there was some alteration of the first, and that Dr. Challoner never sanctioned or approved of these alterations. I believe the New Testament was printed in 1749, and the Old in 1750; but this I cannot positively state. The reader will advantageously consult on this subject Mr. Butler's "*Horæ Biblicæ*," vol. I., and his second letter in the *Gentleman's Magazine* for February 1814, p. 122. No. 82 in the Greek New Testaments is the first translation in the vulgar or modern Greek. Mr. Simon states it to be one of the most exact and judicious translations that have been composed in the latter ages. No. 13 of the Syriac New Testaments is regarded as the best edition in that language. The Latin Version which accompanies the text is that of Tremellius, with a very few variations. The editor, Charles Schaaf, was born at Nuys in the Electorate of Cologne, in 1646. He published several useful and important works in the Oriental

languages. Leusden, the celebrated Professor of Hebrew at Utrecht, assisted in the former part of the edition of the New Testament. At the time of his death, which occurred in 1699, the work had only proceeded as far as Luke xv. 20. The remainder was wholly completed by Schaaf, who died of an apoplexy in 1729.

It was my original intention to have completed, in four volumes, an account of the entire theological department of the Library in Kensington Palace. That view is now abandoned ; and I have necessarily confined myself to the History of the several Versions of the Holy Scriptures : and I trust that, in offering this to the Theologian, the Historian, and the Bibliographer, I render to them an acceptable service. Whatever may be the deficiencies or imperfections of the work, (and I am but too sensible how numerous these may be,) the reader may be assured that nothing is here described but from the works themselves, and that the accuracy of the statements may be depended upon.

A love of books, and an attachment to different objects of literary and antiquarian research, led me in the first instance to undertake the charge of the Library of His Royal Highness the DUKE OF SUSSEX : it has

grown under my care, and assumed an importance which fairly entitles it to be placed in the highest rank among those which adorn this country. It is, in some of its departments, without an equal; its rich biblical treasures deserve the most ample record. I could have wished to have been able to devote more time to the composition of this memorial of a portion of its contents; but my first duty has been exercised upon objects of a different nature, and my professional avocations demand all the time it is in my power to command. I have, I flatter myself, been a faithful historian as far as I have gone; and I therefore fearlessly commit my work to the public judgment. I have endeavoured not to be irksome by a tedious detail; and I have felt fully the truth of the observations of Pliny, that it is no easy task to give novelty to what is old, and authority to what is new; brightness to what is become tarnished, and light to what is obscure; to render what is slighted acceptable, and what is doubtful worthy of our confidence; to give to all a natural manner, and to each its peculiar nature. *Res ardua, vetustis novitatem auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem, omnibus vero naturam, et naturæ suæ omnia.* (Plinii Hist. Nat. Lib. I.)

Bibliographical Index.

Coptic Version.

Page
3

Pentateuchus, a D. WILKINS. Lond. 1731. 4to. . . 4

Basmurico-Coptic Version.

6

Fragmenta Vet. et Nov. Test. W. F. ENGELBRETH. Hafniæ
1811. 4to. ib.

Ethiopic Version.

8

Liber Ruth, a J. G. NISSELIO. Lugd. Batav. 1660. 4to. . . 9

Armenian Version.

13

1. Biblia Armenicè. EDITIO PRINCEPS. Amstelod. 1666. 4to.
2 vols. 17
2. ————. A. Portoli, Venet. 1733. fol. 20
3. ————. Petropoli, 1817. 4to. 21

VOL. II.

a

Irish Versions.

Page

22

- | | |
|--|-----|
| 1. Biblia Hibernicè. EDITIO PRINCEPS. W. BEDELL, Lond. | |
| 1685. 4to. | 26 |
| 2. —————. Lond. 1690. 12mo. | 34 |
| 3. —————. 1817. 8vo. | 35 |
| 4. Genesis et Exodus. Lond. 1820. 8vo. | ib. |

Syriac Versions.

37

- | | |
|--|----|
| Biblia Syriacè. Edid. S. LEE, Lond. 1823. 4to. | 49 |
| Pentateuchus. Edid. G. G. KIRSCH. Hofæ, 1787. 4to. | 53 |
| Daniel, sec. edit. LXX. illust. CAIETANUS BUGATUS. Mediol. | |
| 1788. 4to. | 54 |

Arabic Versions.

56

- | | |
|---|----|
| 1. Biblia Arabicè. Romæ, 1671. fol. 3 vols. | 57 |
| 2. ————— 1752-3. 4to. | 61 |
| 3. ————— Newcastle-upon-Tyne, 1811. 4to. | 62 |
| 4. ————— Lond. 1822. 8vo. | 63 |
| Pentateuchus. Ex. Typog. Erpen. Lugd. Batav. 1622. 4to. | 65 |
| Arab. Samarit. A. C. HWID, Romæ, 1780. 8vo. | 66 |

Anglo-Saxon Version.

68

- | | |
|--|----|
| Heptateuchus, Liber Job, et Evang. Nicodemi. Hist. Judith, | |
| Fragment, &c. Edid. EDW. THWAITES, Oxon. 1698. 4to. | 71 |

Page

Gothic Version.

73

1. Fragment. Ezræ, Nehemiæ, &c. cura MAII et CASTILLIONÆI.
Mediol. 1819. 4to. 79
2. Quatuor Evangeliorum Vers. Goth. edd. JUNIO et MARES-
CHALLO. Amstelod. 1684. 4to. ib.
3. ————— ex. Cod. Argent. E. BENDELIO, adj.
EDW. LYE. Oxon. 1750. 4to. ib.
4. Ulflas Gothische Bibelübersetzung, nach IHREN's text. Weis-
senfels, 1805. 4to. ib.
5. Ulphilæ Versio Gothica. F. A. Knittel, Halæ, s. d. 4to. ib.

Georgian Version.

80

Slavonic Version.

241

1. Biblia Slavonica. EDITIO PRINCEPS. J. Theodori, jun. Os-
trobia, 1581. fol. 246
2. ————— 1633. fol. 267
3. ————— 1751. fol. 269
4. ————— 1766. fol. 2 vols. ib.
5. ————— Petersburg, 1819. 8vo.* ib.

German Versions.

85

1. Biblia Sacra Germanica. Sine loco aut anno. fol. EDITIO
PRINCEPS. 91

* Bible Society edition, the title of which has been omitted to be placed.

		Page
2.	Biblia Sacra Germanica. Augsburg. Sine anno. fol.	91
3.	_____ Sine loco aut anno. fol. (1470)	ib.
4.	_____ Ant. Koberger, Nuremb. 1483.	
	fol. 2 vols.	ib.
5.	_____ Halberstad, 1522. fol. 2 vols.	ib.
6.	_____ A. Steyner, Augsburg, 1524. fol.	ib.
7.	_____ Dittenberger, Meyntz, 1534. fol.	ib.
8.	_____ C. Froschover, Zurich, 1551. fol.	ib.
9.	_____ M. LUTHERI, 1558. fol.	ib.
10.	_____ Wittemburg, 1561.	
	fol.	ib.
11.	_____ Francof ad Mæn.	
	1565. fol.	ib.
12.	_____ H. Krafft, Wittem-	
	berg, 1576. fol.	ib.
13.	_____ Wittemb. 1603. fol.	ib.
14.	_____ 1607. fol.	ib.
15.	_____ Luneburg, 1627.	
	12mo. 4 vols.	ib.
16.	_____ Strasburg, 1630. fol.	ib.
17.	_____ Nuremb. 1644. fol.	ib.
18.	_____ cum Notis. Nürn-	
	berg, 1625. fol.	ib.
19.	_____ Wittemb. 1664. 4to.	ib.
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	12mo. 2 vols.	92
21.	_____ Luneburg. 1682. 8vo.	ib.
22.	_____ Rineb. 1708. fol.	ib.
23.	_____ Nürnberg, 1710. fol.	ib.
24.	_____ H. H. Holle, Hamb.	
	1710. 4to. 3 vols.	ib.
25.	_____ Rineb 1720. 12mo.	ib.

BIBLIOGRAPHICAL INDEX.

v

		Page
26.	Biblia Sacra Germanica. M. LUTHERI, J. and C. Cotte, Tubingen, 1730. fol.	92
27.	_____ (Chart.Max.) Halle, 1732. 4to. 2 vols.	ib.
28.	_____ N. Haas, Leip. 1733. 8vo. 2 vols.	ib.
29.	_____ J. Lange, Halle and Leip. 1733-39. fol. 6 vols.	ib.
30.	_____ S. H. BARON and C. H. VON CANSTEIN, Halle, 1733. 4to. 2 vols.	ib.
31.	_____ Halle, 1744. 8vo.	ib.
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33.	_____ von G. F. SEILER, Erlang. 1781. 12mo. 3 vols.	ib.
34.	_____ F. ROSALINO, Wien. 1789. 12mo. 3 vols.	ib.
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	_____ J. C. W. AUGUSTI et W. L. M. DE WETTE, Heidelberg, 1809-14. 8vo.	ib.
37.	_____ Lond. 1813. 8vo.	ib.
38.	_____ AUGUSTI ET DE WITTE, 1820. 8vo. 5 vols.	93
39.	_____ Berlin, 1821. 8vo.	ib.
40.	_____ Francof. 1821. 8vo.	ib.
41.	_____ von MOSES MEN- DELSON, Berlin, 1825. 8vo.	ib.
42.	_____ von G. F. SEILER, Erlangen, 1825. 12mo.	ib.

	Page
French Versions.	94
1. La Bible. (s. l. a. a. t. Sæc. xv.) 4to.	101
2. ——— A. Verard, Paris, 1517. fol. 2 vols.	104
3. ——— (s. a.) fol. 2 vols.	106
4. ——— Martin L'Empereur, Anvers, 1530. fol.	ib.
5. ——— 1534. fol.	109
6. ——— FIRST PROTESTANT. (Neufchâtel, par P. de Win- gle, 1535.) fol.	110
7. ——— A. de la Haye, Anvers, 1541. fol.	115
8. ——— M. Boursette, veufue de F. Regnault. Paris, 1543-44. 8vo. 2 vols.	116
9. ——— J. de Tournes. Lyon, 1554. fol. 2 vols.	ib.
10. ——— Ant. Cercia. 1555. fol.	117
11. ——— F. Perrin. 1567. 8vo.	118
12. ——— F. Estienne. 1567. 8vo	120
13. ——— Jean Mareschal. Lyon, 1569. 8vo.	121
14. ——— Sebast. Honorati. Lyon, 1570. 18mo. 3 vols.	126
15, 16. ——— Geneve, 1588. 8vo.	ib.
17. ——— M. Berjou. Geneve, 1606. 8vo.	127
18. ——— H. Haultin. Rochelle, 1616. 8vo.	ib.
19. ——— PIERRE FRIZON. Paris, 1621. fol. 2 vols.	128
20. ——— J. Jannon. Sedan, 1633. 12mo.	132
21. ——— H. Laurents. Amst. 1635. 8vo.	ib.
22. ——— Paris, 1638. fol. 2 vols.	133
23. ——— P. and J. Chouët. Geneve, 1638. fol.	134
24. ——— interp. DIODATI, P. Chouët. Geneve, 1644. fol.	ib.
25. ——— P. des Hayes. Charenton, 1652. 12mo. 3 vols.	136
26. ——— S. Chouët. Geneve, 1657. fol.	ib.
27. ——— P. de Croy. Leide, 1665. 8vo.	ib.
28. ——— S. and H. DES MARETS, L. et D. Elzevir. Amst. 1669. fol. 2 vols. CHART. MAX.	137

BIBLIOGRAPHICAL INDEX.

vii

	Page
29. La Bible. A. Cellier. Charenton, 1675. 4to. 3 vols.	. 140
30. ——— P. Variquet. Paris, 1683. fol.	. 141
31. ——— S. de Tournes. Geneve, 1684. 4to.	. 142
32. ——— P. and J. Bleau. Amst. 1687. 4to.	. ib.
33. ——— R. Bentley, &c. Lond. 1687. 12mo.	. ib.
34. ——— J. A. Cramer et P. Perichon. Geneve, 1693. fol.	143
35. ——— P. Mortier. Amst. 1699. 12mo.	. ib.
36. ——— DE SACI. Liege, 1700. 4to. 3 vols.	. ib.
37. ——— J. Lindenberg. Amst. 1700. fol.	. 145
38. ——— Amsterdam, 1702. fol.	. 146
39. ——— DAVID MARTIN. Amst. 1702. fol. 2 vols.	. ib.
40. ——— Amst. 1708. 12mo.	. 147
41. ——— Wetstein. Amst. 1710. 12mo. 2 vols.	. 148
42. ——— G. Desprez, &c. Paris, 1711. 12mo. 8 vols.	. ib.
43. ——— Fabri et Barillot. Geneve, 1712. fol.	. ib.
44. ——— P. Mortier, &c. Amst. 1712. 4to.	. 149
45. ——— (MADAME GUYON). Cologne, 1713-15. 12mo.	
20 vols.	. ib.
46. ——— J. F. OSTERVALD. Amst. et Rotterd. 1724. fol.	
2 vols.	. 155
47. ——— N. LE GROS. Cologne, 1739. 8vo.	. 157
48. ——— CHARLES LE CENE. Amst. 1741. fol.	. 159
49. ——— Paris, 1742. 8vo. 12 vols.	. 161
50. ——— CHARLES LE CHAIS. A la Haye, 1743-90. 4to.	
8 vols.	. ib.
51. ——— P. ROQUES. Basle, 1744, 8vo.	. 163
52. ——— Amst. 1747. 12mo.	. ib.
53. ——— Bruxelles, 1757. 12mo. 5 vols.	. 164
54. ——— Basle, 1760. 8vo.	. ib.
55. ——— Amst. 1770. 8vo.	. ib.
56. ——— Basle, 1772. 8vo.	. 165
57. ——— Neufchatel, 1779. fol.	. ib.

	Page
58. La Bible. Bienne, 1771. 8vo.	165
59. ——— L'Imp. de Monsr. Paris, 1789. 8vo. 12 vols.	166
60. ——— Amst. 1794. 8vo.	ib.
61. ——— 1797. 12mo.	167
62. ——— Geneve, 1805. fol. 2 vols.	ib.
63. ——— Londres, 1811. 8vo.	ib.
64. ——— 1817. 8vo.	ib.
65. ——— T. Desoer. Paris, 1819. 12mo. 7 vols.	168
66. ——— Paris, 1820. 8vo.	ib.
67. ——— 1821. 8vo.	ib.
68. ——— Amst. s. a. 12mo.	169

French and Latin Bibles.

1. Biblia Gall. et Lat. J. Bourgeois. Geneve, 1568. fol.	170
. ——— Paris, 1692-1703. 8vo. 32 vols.	ib.
3. ——— Bruxelles et Paris, 1692-1709. 8vo,	
70 vols.	171
4. ——— G. Deprez, &c. Paris, 1715. fol.	
3 vols.	ib.
5. ——— A. CALMET. Paris, 1715-20. 4to.	
26 vols.	173
6. ——— Bruxelles et Paris, 1723-42. 12mo.	
43 vols	175
7. ——— Paris, 1724-26. fol. 9 vols.	ib.
8. ——— R. P. DE CARRIERES. Toulouse,	
1802-3. 8vo. 10 vols.	176

Portions of the Bible in French, and in Latin and French.

- | | | |
|----|--|-----|
| 1. | Isaie. G. F. LE BERTHIER. Paris, 1788-9. 12mo. 5 vols. | 177 |
| 2. | Jérémie et Baruch. Paris, 1780. 12mo. 6 vols. | 178 |
| 3. | —— J. G. DAHLER. Strasbourg, 1825. 8vo. | 179 |

Italian Versions.

180

- | | | |
|---------|--|-----|
| 1. | La Biblia. EDITIO PRINCEPS. NIC. DI MALERMI (Vindelin de Spira). Venet. 1471. fol. 2 vols. | 185 |
| 2. | —— Antonio Bolognese. Venet. 1477. fol. 2 vols. | 190 |
| 3. | —— Andrea Paltasichis de Cattharo. Venet. 1484. fol. | 192 |
| 4. | —— Giov. Ragazo di Monteferato. Venet. 1492. fol. | |
| | 2 vols. | 193 |
| 5. | —— Bernardin de Bendoni. Venet. 1535. fol. | 194 |
| 6. | —— A. BRUCIOLI. Ales. Bindoni. Venet. 1538. 4to. ib. | |
| 7. | —— SANTI MARMACHINO. Venet. 1538. fol. | 196 |
| 8. | —— Venet. 1541. fol. | 197 |
| 9. | —— Bernard de Bindonis. Venet. 1546. fol. 2 vols. | 198 |
| 10. | —— Aurel. Pincio. Venet. 1553. fol. | ib. |
| 11, 12. | —— Francesco Durone (Geneva) 1562. fol. | 199 |
| 13. | —— Girolamo Scotto. Venet. 1567. fol. | 200 |
| 14. | —— Giov. DIODATI. 1607. fol. | 201 |
| 15. | —— CHART. MAX. | ib. |
| 16. | —— P. Chouët (Geneva) 1641. fol. | 202 |
| 17. | —— MATTIA D'ERBERG. Norimbergo, 1711. fol. | 203 |
| 18. | —— 1712. fol. | 204 |
| 19. | —— ANTONIO MARTINI. Londra, 1821. 8vo. | ib. |

Italian and Latin Bibles.

- | | | |
|----|---|-----|
| 1. | La Biblia Ital. et Lat. ANT. MARTINI et VULGAT. Torino. | |
| | 1776-81. 8vo. 17 vols. | 205 |
| 2. | _____ Firenze. | |
| | 1787. 8vo. 17 vols. | 206 |
| 3. | _____ Prato. | |
| | 1817. 8vo. 22 vols. | 208 |

Portions of the Bible in Italian and Hebrew.

- | | | |
|----|---|-----|
| 1. | L' Ecclesiaste. DAVID DE POMI. G. Ziletti Venet. 1571. | |
| | 12mo. | 209 |
| 2. | Giobbe in Vers. Ital. dall' Abate. GIACINTO CERUTI. Roma, | |
| | 1773 4to. | 210 |

Portions of the Bible in Italian Verse.

- | | | |
|----|--|-----|
| 1. | Giobbe. FRANCESCO REZZANO. Nizza. 1781. 12mo. . | 211 |
| 2. | _____ Venez. 1793. 12mo. . | ib. |
| 3. | Lamentazioni di Geremia, &c. PIETRO ROSSI. Nizza, 1781. | |
| | 12mo. | 212 |
| 4. | Parafrasi del Libro di Giuditta. FR. CAMPANA. Nizza, 1782. | |
| | 12mo. | ib. |
| 5. | Proverbi di Salomone. STEFANO EGIDIO PETRONI. Londra, | |
| | 1815. 8vo. | 213 |
| 6. | Il Cantico de' Cantici. EVASIO LEONE. Venez. 1793. 12mo. . | ib. |
| 7. | Cantici Scritturali. Venez. 1793. 12mo. | ib. |

Spanish Versions.

1. Biblia. EDITIO PRINCEPS. Con privileg. del Duque de Ferrara.
1553. fol. 222
2. ————— Jewish
copy. ib.
3. ——— CASSIODORUS REYNA. 1569. 4to. . . . 227
4. ——— CYPRIANO DE VALERA. Amst. 1602. fol. . . 230
5. ——— ——— 1622. 4to. . . . 232
6. ——— (Ferrara edition). 1630. fol. ib.
7. ——— ——— Amst. 1646. fol. 233
8. ——— ——— 1661. 8vo. ib.
9. ——— ——— R. Yshaac de Ab. Diaz. Amst.
1726. 8vo. ib.
10. ——— PHELIPE SCIO DE S. MIGUEL. 1824. 8vo. . . 234

Latin and Spanish Bible.

1. Biblia Hisp. et Lat. VERS. SCIO ET VULGAT. Madrid,
1794-7. 8vo. 19 vols. 235

Portions of the Spanish and Latin and Spanish Bible.

1. Pentateuch. J. Beneveniste. Amst. 1643. 12mo. . . 237
2. ——— YOSSEPH FRANCO SERRANO. Amst. 1695. 4to. ib.
3. ——— S. Proops. Amst. 1718. 12mo. . . . 238
4. ——— David de Elisa Pereyra. Amst. 1733. 12mo. 239
5. Tobias. Ant. Ulloa. Madrid, 1789. 12mo. ib.

	Page
6. Judith. Ant. Ulloa. Madrid, 1789. 12mo. .	239
7. Esther. ————— 1790. 12mo. .	ib.
8. Lib. Histor. SCIO DE S. ANTONIO. Madrid, 1800. 12mo.	
4 vols.	240

English Versions.

270

1. The Bible. FIRST EDITION. By MYLES COVERDALE.	
1535. fol.	281
2. ——— By THOMAS MATTHEWE. 1537. fol. .	299
3, 4. ——— CRANMER'S, or the Great Bible. Richard Grafton. London, 1539. fol.	300
5. ——— By RICHARD TAVERNER. J. Byddell, for T. Barthlett. 1539. fol.	302
6. ——— J. NICOLSON. Southwark. 4to.	ib.
7, 8. ——— R. GRAFTON. London, 1540. fol.	303
9. ——— T. Petyt and R. Redman, for T. Bertholet. 1540. fol.	ib.
10. ——— Edw. Whitchurch. London, 1541. fol.	ib.
10.* ——— Richard Grafton. London, 1541. fol.	304
11. ——— E. Whitchurch. Lond. 1549. fol.	ib.
12. ——— T. Raynoldes and W. Hyll. Lond. 1549. fol.	ib.
13. ——— J. Daye and W. Seres. Lond. 1549. fol.	ib.
14. ——— E. Whitchurch. Lond. 1550. 4to. . . . .	.05
15. ——— Andrewe Hester. 1550. 4to.	ib.
16. ——— T. Hill, for J. Wallys. Lond. 1551. fol.	ib.
17. ——— J. Daye. Lond. 1551. fol.	306
18. ——— E. Whitchurch. Lond. 1553. fol.	ib.
19, 20. ——— R. Grafton. Lond. 1553. 4to.	ib.
21. ——— FIRST GENEVAN. Rouland Hall, Geneva. 4to.	ib.
22. ——— J. Cawood. Lond. 1561. 4to.	309

BIBLIOGRAPHICAL INDEX.

xiii

	Page
23,24. The Bible. R. Harrison. Lond. 1562. fol.	. 309
25. ——— Geneva, 1562. fol.	. ib.
26. ——— C. Hamilton. Rouen, 1566. fol.	. 310
27. ——— R. Jugge and J. Cawood. Lond. 1568. 4to.	. ib.
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54. ——— ——— 1595. fol.	. ib.
55. ——— ——— 1595. fol.	. 326
56. ——— ——— 1597. fol.	. ib.
57. ——— ——— 1598. 4to.	. ib.
58. ——— ——— 1599. 4to.	. ib.
59. ——— ——— 1599. 4to.	. ib.

				Page
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61.	—————	—————	1602. fol.	. ib.
62.	—————	—————	1606. fol.	. 327
63.	—————	—————	1606. fol.	. ib.
64.	—————	—————	1607. fol.	. ib.
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72.	—————	—————	fol.	. ib.
73, 74.	—————	—————	1613. fol.	. ib.
75.	—————	—————	1613. 4to.	. ib.
76.	—————	—————	1614. 4to.	. 333
77, 78, 79.	—————	—————	1615. 4to.	. ib.
80.	—————	—————	1616. fol.	. ib.
81.	—————	—————	1616. fol.	. ib.
82.	—————	—————	1617. fol.	. ib.
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86.	—————	—————	1625. 4to.	. ib.
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88.	—————	—————	1629. fol.	. ib.
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94.	—————	—————	1631. 8vo.	. ib.

BIBLIOGRAPHICAL INDEX.

xv

			Page
95.	The Bible. Barker and Ass. of Bill. Lond. 1632.	4to.	. 335
96.	————— 1633.	fol.	. 336
97.	————— Edinb. 1633.	4to.	. ib.
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	Page
127, 128. The Bible. J. Field. Cambridge, 1668. 4to	. 340
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160. ——— C. Bill and Exors. T. N. Lond. 1707. 8vo.	ib.

BIBLIOGRAPHICAL INDEX.

xvii

			Page
161.	The Bible.	Lond. 1708. fol.	346
162.	————	C. Bill and Exors. T. N. Lond. 1708. 4to.	ib.
163.	————	Ass. of Newcomb and Hill, Lond. 1711. 8vo.	ib.
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			Page
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	1774. 8vo. 2 vols.		ib.
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BIBLIOGRAPHICAL INDEX.

xix

				Page
220.	The Bible.	J. Archdeacon, Cambridge, 1775.	4to.	357
221.	————	Wright and Gill, Oxford, 1776.	4to.	ib.
222.	————	J. Archdeacon, Cambridge, 1779.	8vo.	ib.
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					Page
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----	-----------------	-----------------	-------------	------	-----

BIBLIOGRAPHICAL INDEX.

xxi

	Page
2. The Pentateuch ISAAC DELGADO. Lond. 1789. 4to.	369
3. Genesis. by JOHN LOOKUP. Lond. 1740. 4to.	370
4. ——— J. BLAND. Lond. 1746. 4to.	ib.
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4to.	ib.
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4to.	ib.

	Page
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389

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4. ————— Berlin, 1810. 8vo. .	ib.

Page

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394

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- | | | | | | |
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|---------------------|-----------------|------|---|---|-----|

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		Page
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36.	_____ 1753. 8vo. 2vols.	ib.
37.	_____ (Graven Hoghe and Midd.) 1757. 4to.	ib.

BIBLIOGRAPHICAL INDEX.

xxv

			Page
38.	Biblia Hollandica.	Leyden, 1757. fol. 2 vols. .	. 408
39.	—————	Dordrecht, 1759. 8vo. .	. ib.
40.	—————	Amsterdam, 1759. 12mo. .	. ib.
41.	—————	1761. 4to. .	. ib.
42.	—————	1765. 12mo. .	. ib.
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47.	—————	Haarlem, 1721. 12mo. .	. ib.
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Hungarian Version.

410

1.	Biblia Hungarica.	Amsterdam, 1685, 8vo. .	. 412
2.	—————	Utrecht, 1794, 8vo. .	. ib.

Grison Version.

413

1.	Biblia Grischa.	Coira, 1719. fol. .	. ib.
2.	—————	Schuol, 1743. fol. 2 vols .	. 414
3.	—————	Coira, 1818. 8vo. .	. ib.

Wendish, or Sorabic Version.

415

1.	Biblia Wendica.	Budissin, 1728. 4to. 3 vols. .	. 416
2.	—————	8vo. .	. ib.

Welsh Version.

417

- | | | | | | |
|----|---------------------------|------------------|--------------|------------|-------|
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| | fol. | . | . | . | . 418 |
| 2. | ————— | | Lond. | 1677. 4to. | . 420 |
| 3. | ————— | | | 1689. 4to. | . ib. |
| 4. | ————— | | Caer Grawnt, | 1746. 8vo. | . ib. |
| 5. | ————— | | London, | 1752. fol. | . 421 |
| 6. | ————— | | Lhurdain, | 1769. 8vo. | . ib. |
| 7. | ————— | | Caer Grawnt, | 1808. 8vo. | . ib. |

Lapponeſe Version.

422

- | | | | | | |
|----|-------------------|--------------------|---|---|-------|
| 1. | Biblia Lapponica. | 1811. 4to. 3 vols. | . | . | . 423 |
|----|-------------------|--------------------|---|---|-------|

Malayan Version.

424

- | | | | | | |
|----|-----------------|------------------|--------------------|------------|-------|
| 1. | Biblia Malaica. | EDITIO PRINCEPS. | Amsterdam, | 1733. 4to. | 425 |
| 2. | ————— | Batav. | 1758. 8vo. 5 vols. | . | . ib. |
| 3. | ————— | | 1821. 8vo. | . | . 426 |

Portugueſe Versions.

427

- | | | | | | |
|----|--------------------|------------------|----------|------------|-------|
| 1. | Biblia Lusitanica. | J. F. D'ALMEIDA. | Bataviæ, | 1819. 8vo. | 428 |
| 2. | ————— | A. PEREIRA. | Lisbon, | 1821. 8vo. | . ib. |

BIBLIOGRAPHICAL INDEX.

xxvii

Page

Hanks Version.

429

1. Biblia. EDITIO PRINCEPS. Whitehaven, 1771. 8vo. 3 vols. 430
2. ————— 1819. 8vo. . . ib.

American Indian Version.

431

1. Biblia. EDITIO PRINCEPS. Camb. N. A. 1663. 4to. . 432

Finnish Version.

433

1. Biblia Finnica. Abo, 1817. 8vo. . . . ib.

Esthonian Version.

434

1. Biblia. Reval, 1823. 8vo. ib.

Gaelic Version.

435

1. Biblia Scotica. Lond. 1807. 8vo. 436

Cingalese Version.

437

1. Biblia. Colombo, 1819. 4to. 3 vols. ib.

	Page
Hindostanee Version.	439
1. Pentateuch. 1823. 8vo.	440
Bengalee Version.	441
1. Biblia Bengalica. Serampore, 1801. 8vo. 5 vols. .	ib.
Chinese Version.	442
2. Biblia Sinica. Serampore, 8vo.	443
<hr/>	
New Testaments.	444
<hr/>	
Polyglott New Testaments.	446
1—6 Vide Vol. I. part 2. pp. 125-130.	
Hebrew New Testaments.	
1. Test. Nov. Hebr. Lond. 1661. 12mo.	446
2. ————— 1798. 12mo.	447

BIBLIOGRAPHICAL INDEX.

xxix

Page

Hebrew and Greek New Testaments.

447

1. Test. Nov. Hebr. et Græc. 12mo. ib.

Hebrew and German New Testament.

447

1. Test. Nov. Hebr. et Teuton. Francof. 1700. 4to. . ib.

Hebrew and English New Testaments.

448

1. Test. Nov. Hebr. et Angl. Lond. 1798. 12mo. ib.

Portions of the Hebrew and Hebrew and Latin New Testaments.

- | | | |
|--------------------------------------|---------------------|-------|
| 1. Quatuor Evangelia, a JONA. | Romæ, 1668. fol. | . 448 |
| 2. Evang. S. Matthæi, a S. MUNSTERO. | Basileæ, 1537. fol. | . ib. |
| 3. ————— | Paris, 1551. 12mo. | . 449 |

Greek, and Greek and Latin New Testaments.

- | | | | | |
|----|------------------------|----------------------|-----------------|-----|
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| | fol. | . | . | 449 |
| 2. | ————— | EDIT. PR. ERASMI. | Basil, 1516. | |
| | fol. | . | . | 450 |
| 3. | ————— | Basileæ, 1519. | fol. | 451 |
| 4. | ————— | Hagenoæ, 1521. | 4to. | 452 |
| 5. | ————— | et Lat. Basil, 1522. | fol. | ib. |

				Page
6.	Nov. Test. Gr.	Argentorati, 1524.	8vo.	. 452
7.	—————	Basileæ, 1524.	8vo.	. 453
8.	—————	et Lat. Basileæ, 1527.	fol.	. ib.
9.	—————	Basileæ, 1531.	8vo.	. ib.
10.	—————	(Parisiis) 1534.	8vo.	. ib.
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39.	—————	Lutetiæ, 1568-9.	12mo. 2 vols.	. ib.

BIBLIOGRAPHICAL INDEX.

xxxi

				Page
40.	Nov. Test. Gr. et Lat.	Basileæ, 1570.	fol.	. 461
41.	—————	Antuerpiæ, 1572.	fol.	. ib.
42.	————— (Parisiis),	1576.	12mo.	. 462
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63.	—————	Genevæ, 1619.	4to.	. ib.
64.	—————	—————	fol.	. ib.
65.	—————	Coloniæ, 1620.	4to.	. ib.
66.	————— et Lat.	Genevæ, 1620.	4to.	. ib.
67.	—————	Lond. 1622.	4to.	. 467
68.	————— ELZEVIR.	Lugd. Batav. 1624.	12mo.	
	2 vols.	.	.	. ib.
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71.	—————	Genevæ, 1627.	8vo.	. 468

	Page
72. Nov. Test. Gr. Sedani, 1628. 24mo. .	. 468
73-6. ————— Cantab. 1632. 8vo. .	. ib.
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96. ————— Roterodami, 1658. 12mo. .	. 473
97. ————— Amstelodami, 1658. 12mo. .	. ib.
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106-7. ————— Oxonii, 1675. 8vo. .	. ib.
108. ————— Amstelodami, 1675. 12mo. .	. ib.
109. ————— Ultrajecti, 1675. 12mo. .	. 476

BIBLIOGRAPHICAL INDEX.

xxxiii

	Page
110. Nov. Test. Gr. Amstelodami, 1678. 12mo. .	476
111. ————— 1685. 12mo. .	ib.
112. ————— Ultrajecti, 1688. 12mo. .	ib.
113. ————— Lugd. Batav. 1691. 12mo. .	ib.
114. ————— Francof. 1692. 8vo. .	ib.
115-116. ————— et Lat. Amstelodami, 1698. 12mo. .	477
117. ————— Cantab. 1700. 12mo .	ib.
118-20. ————— Londini, 1701. 12mo. .	ib.
121. ————— Lipsiæ, 1703. 12mo. .	ib.
122. ————— Oxonii, 1703. fol. .	478
123. ————— Londini, 1705. 12mo. .	ib.
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Max.	479
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135. ————— Lugd. Batav. 1716. 12mo. .	ib.
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140-2. —————	482
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146-8. ————— Amstelod. 1735. 12mo. .	483

				Page
149.	Nov. Test. Gr.	Lipsiæ, 1736.	12mo.	483
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161.	—————	GOLDENHAGII.	Moguntiz, 1753.	8vo. . ib.
162.	—————	REINECCI.	Lipsiæ, 1753.	8vo. . ib.
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164.	—————	Londini, 1756.	8vo.	ib.
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168.	—————	—————	1763.	12mo. 2 vols. . ib.
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172.	—————	et Lat. Lond. 1772.	12mo.	ib.
173-4.	—————	Londini, 1776.	12mo. 2 vols.	ib.
175.	—————	Tubingæ, 1776.	8vo.	ib.
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177.	—————	a HARDY.	Lond. 1778.	8vo. 2 vols. . ib.
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179.	—————	a C. G. WOIDE.	Lond. 1786.	fol. . ib.
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182.	—————	et Lat. MATTHÆI.	Rigæ, 1788, &c.	8vo.
		12 vols.	ib.

	Page
183. Nov. Test. Gr. Tubingæ, 1790. 12mo. . .	492
184-5. ————— Lond. 1794. 8vo. . .	ib.
186. ————— Vratislaviæ, 1795. 8vo. . .	ib.
187. ————— Lond. et Hal-Sax. 1796-1806. 8vo. .	ib.
188. ————— Lipsiæ, 1803. fol. 4 vols. . .	493
189. ————— 1805. 8vo. 2 vols. . .	ib.
190. ————— et Cantab. 1805-9. 8vo. 2 vols.	
CHART. MAX.	ib.
191. ————— Cantab. (Nov. Angl.) 1809. 8vo. 2 vols.	ib.
192. ————— et Lat. Lugd. Batav. 1809. 12mo. .	494
193. ————— Antiq. et Hodiern. Chelsea, 1810. 8vo. .	ib.
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2 vols.	ib.
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202. ————— Paris, 1824. 12mo. 2 vols. . .	ib.

Greek and English New Testament. 496

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2 vols. ib.

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	Page
4. Codex Theodori Bezæ Cantab. a KIPLING. Cantab. 1793. folio.	498
5. Evangelia IV. Gr. a WHITE. Oxon. 1798. 12mo. .	ib.
6. Evang. Matth. Marci et Lucæ. a DE WETTE et LUCKE. Berol. 1818. 4to.	499
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501

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22. ——— 4to.	ib.

BIBLIOGRAPHICAL INDEX.

xxxvii

					Page
23.	Test. Nov.	Parisiis, 1575.	12mo.	.	. 506
24.	————	Argentorat. (s. a.)	8vo.	.	. ib.
25.	————	Antuerpiæ, 1616.	fol.	.	. ib.
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				Page
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New Testaments in Latin and English.

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and Edw. Whitchurch. Paris, 1538. 8vo. . 515
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3. ————— 1545. 4to. . ib.
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8vo. ib.

Page

Portions of the New Testament in Latin. 517

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Irish New Testaments.

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2. ————— 1763, 8vo. ib.
3. ————— 1810, 12mo. ib.
4. ————— Shacklewel, 1810. 12mo. ib.

Page

Syriac and Syriac and Latin New Testaments. 522

1. Test. Nov. Syr. EDITIO PRINCEPS. Viennæ-Austriæ, (1555).
4to. ib.
2. ————— Viennæ-Austr. 1562. 4to. 524
3. ————— (Antuerpiæ, 1574). 8vo. 525
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Syriac Portions of the New Testament.

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2. Epistolæ IV. Petri 2nda, Johannis 2nda et 3tia, et Judæ. a
Pococke. Lugd. Batav. 1630. 4to. ib.
3. Apocalypsis S. Johannis. Ludg. Batav. 1627. 4to. 529

Arabic New Testaments.

	Page
1. Nov. Test. Arab. Leidæ, 1616. 4to.	530
2. ————— 1727. 4to.	ib.
3. ————— Lond. 1820. 8vo.	531

Portions of the Arabic New Testament.

1-2. Evangelia Arab. et Lat. Romæ, 1590-1. fol.	ib.
3. D. Johannis Apostoli et Evang. Epist. 1612. 4to.	532
4. Epist. Pauli ad Galatas Arab. et Lat. Heidelbergæ, 1583. 4to.	ib.
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Anglo-Saxon and Gothic New Testaments.

1. The Gospels of the Fower Evangelistes, Lond. J. Daye, 1571. 4to.	533
2. Quatuor Evangel. Goth. et Angl-Sax. Dordreehti, 1665. 4to.	534
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--	-----

Slavonic New Testament.

Nov. Test. Slav. Petropoli, 1817. 12mo.	536
---	-----

German New Testaments.

	Page
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Portions of the German New Testament.

1. Epistolen en Evangelien, Daventriæ, 1496. 4to. . .	538
2. Das Evangelibuch, Strasbourg, 1515. fol. . .	ib.
3. Evangelien und Epistolen, 1543. fol. . .	ib.
4. ————— Augspurg, 1706. fol. . .	ib.

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2. ————— 1543. 12mo. . .	ib.
3. ————— 1552. 12mo. . .	ib.
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5. ————— 1558. 12mo. . .	ib.
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7. ————— 12mo. . .	ib.
8. ————— Paris, 1598, 8vo. . .	ib.
9. ————— Sedan, 1622. 12mo. . .	ib.
10. ————— 1633. 12mo. . .	ib.
11. ————— Charenton, 1658. 12mo. . .	ib.

BIBLIOGRAPHICAL INDEX.

xliii

	Page
12. Le Nouveau Testament. Leide, 1665. 12mo. .	. 540
13-14. ————— Paris, 1666. 4to. and 12mo. .	. 541
15. ————— Mons, 1667. 12mo. .	. ib.
16-17. ————— 1668. 4to. and 12mo. .	. ib.
18. ————— Charenton, 1668. 12mo. .	. 542
19. ————— Paris, 1668. 8vo. .	. ib.
20. ————— 1672. 12mo. .	. ib.
21. ————— Mons, 1672. 12mo. .	. ib.
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27. ————— Bruxelles, 1691. 8vo. .	. ib.
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33. ————— Amsterdam, 1699. 12mo. .	. ib.
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37. ————— Mons, 1704. 12mo. .	. ib.
38. ————— Amst. 1704. fol. .	. ib.
39. ————— par BASNAGE. 1705. 4to. .	. 546
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1718. 4to. 2 vols. ib.

	Page
45. Le Nouveau Testament. par AUG. CALMET. Paris, 1725. 12mo.	
7 vols.	546
46. ————— par DE SACY. Bruxelles, 1725. 12mo.	
15 vols.	ib.
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48. ————— Amst. 1727. 12mo. 8 vols.	ib
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8 vols.	ib.
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1741. 4to. 2 vols.	548
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1771. 8vo.	ib.
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			Page
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2.	————— DIODATI.	Genevæ, 1608.	12mo.	. ib.
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6.	————— Lond. 1821.	12mo.	.	. ib.

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-----------------------------	--------------	-------	---	-------

Portion of the Italian New Testament.

Il Nuovo Test. (Gospels and Acts only)	s. l. a. a.	12mo.	.	. 553
--	-------------	-------	---	-------

Spanish New Testaments.

1.	El Nuevo Testamento. C. REYNA.	1596.	8vo.	.	. ib.
----	--------------------------------	-------	------	---	-------

					Page
2.	El Nuevo Testamento.	CYP. DE VALERA.	Amst. 1625.	12mo.	553
3.	_____	SEB. DE LA ENZINA.	Amst. 1708.		
	12mo.	.	.	.	554
4.	_____	SCIO DE S. MIGUEL.	Madrid, 1797.		
	8vo. 4 vols.	.	.	.	ib.
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	1821. 12mo.	.	.	.	ib.
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	8vo.	.	.	.	ib.

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	12mo.	.	.	.	555
2.	_____	MYLES COVERDALE.	1535.	fol.	ib.
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4.	_____	T. MATHEW.	1538.	4to.	558
5.	_____		1539.	4to.	ib.
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	1582.	4to.	.	.	ib.
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13.	_____	Lond. 1583.	4to.	.	ib.
14.	_____	C. Barker.	Lond. 1584.	4to.	ib.
15.	_____	W. FULKE.	Lond. 1589.	fol.	561

BIBLIOGRAPHICAL INDEX.

xlvii

			Page
16.	The New Testament.	C. Barker, Lond. 1596. 12mo.	56
17.	_____	Dep. of C. B. Lond. 1599. 4to.	ib.
18.	_____	D. Veruliet. Antwerp, 1600. 4to.	ib.
19.	_____	W. FULKE. R. Barker, Lond.	
	1601. fol.	.	562
20.	_____	R. Barker, Lond. 1613. 4to.	ib.
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	fol.	.	ib.
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	12mo.	.	563
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	12mo.	.	ib.
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	8vo.	.	ib.
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	2 vols.	.	565
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	J. Lewis. Lond. 1731. fol.	.	ib.
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	London, 1745. 8vo.	.	566
38.	_____	1750. 8vo.	567
39.	_____	by R. WYNNE. Lond. 1764. 8vo.	
	2 vols.	.	ib.

				Page
40.	The New Testament.	J. BASKETT,	Lond. 1769.	8vo. 567
41.	—————	by J. WORSLEY.	Lond. 1770.	8vo. ib.
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50.	—————	Lond. 1808.	4to. 2 vols.	ib.
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52.	—————	WICKLIFF, by W. H. BABER.	Lond.	
	1810. 4to.	.	.	ib.
53.	—————	Lond. 1812.	4to.	ib.
54.	—————	Cambridge,	1812.	8vo. ib.

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church, Lond. 1548. fol. 571
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Lond. 1707. 4to. ib.

BIBLIOGRAPHICAL INDEX.

xlix

Page

- | | | |
|-----|--|-----|
| 10. | Epistles of St. Paul to the Thessalonians, by J. Phillips.
Lond. 1751. 4to. | 573 |
| 11. | —— Apostolical. Lond. 1809. 8vo. 4 vols. | ib. |

Swedish New Testament.

- | | | |
|------------------|---------------------------|-----|
| Nya Testamentat. | Lond. 1829. 12mo. | ib. |
|------------------|---------------------------|-----|

Danish New Testament.

- | | | |
|-----------------|---------------------------|-----|
| Nye Testamente. | Lond. 1814. 12mo. | 574 |
|-----------------|---------------------------|-----|

Dutch New Testaments.

- | | | |
|-----|---|-----|
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| 3. | ————— Amsterdam, 1662. 8vo. | ib. |
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| 6. | ————— Antwerp, 1704. 8vo. | ib. |
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| 9. | ————— Haerlem, 1806. 12mo. | ib. |
| 10. | ————— London, 1809. 12mo. | ib. |
| 11. | ————— 1812. 12mo. | ib. |

Wendish New Testaments.

- | | | |
|-------|-----------------------------|-----|
| 1, 2. | New Testament. 8vo. | 576 |
|-------|-----------------------------|-----|

VOL. II.

Welsh New Testament.

	Page
Testament Newydd. Caerfgrddin, 1811. 8vo. .	. 576

Basque New Testament.

New Testament. Rochellan, 1571. 8vo. .	. ib.
--	-------

Turkish New Testaments.

1. New Testament. G. SEAMAN. Oxon. 1660. 4to.	. 577
2. ————— BRUNTON. Karass, 1813. 8vo.	. 578
3. ————— CHODSHENETZ. Petrop. 1819. 12mo.	. ib.

Portion of the Turkish New Testament.

Luæ Evang. Turcicè. H. CALLENBURG. Halæ, 1745. 8vo.	. 579
---	-------

Lapponese New Testament.

New Testament. Herndsandesne, 1811. 8vo. .	. ib.
--	-------

Malay Testaments.

1. Testamentum Malaicè. EDITIO PRINCEPS. Amst. 1731. 4to.	580
---	-----

BIBLIOGRAPHICAL INDEX.

li

	Page
2. Testamentum Malaicè. Lond. 1818. 8vo. .	. 580
3. ————— Haerlem, 1820. 8vo. .	. ib.

Portions of the Malay and Dutch New Testament.

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2. The Four Gospels. Oxford, 1677. 4to. .	. ib.

Portuguese New Testaments.

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2. ————— Lisbon, 1777. 8vo. 11 vols. .	. 582
3. ————— 1778. 12mo. .	. ib.
4. ————— 1805. 12mo. 6 vols. .	. ib.
5. ————— Shacklewell, 1811. 12mo. .	. ib.

Hanks New Testament.

Conaant Noa. 1815. 8vo. ib.
---------------------------------	-------

Cingalese New Testament.

Nov. Test. Colombo, 1817. 4to.	583
--	-----

Hindostanee New Testament.

1. Nov. Test. MARTYN. Serampore, 1814. 8vo. .	. ib.
---	-------

	Page
2. The Four Gospels. 4to. . . . .	. 583

Bengalee New Testament.

Nov. Test. CAREY, Serampore, 8vo. 584
---	-------

Telínga Gospels.

The Gospels of St. Mark and St. Luke. 8vo. ib.
--	-------

Damulic Gospels.

Evang. IV. Colombo, 4to. ib.
----------------------------------	-------

Chinese New Testament.

Nov. Test. MORRISON. 1812-13. 8vo. 585
--	-------

Calmuck Gospels.

Evangelia. 8vo. ib.
-------------------------	-------

Amharic Gospels.

Evangelia. Lond. 1829. 4to. 586
-------------------------------------	-------

Mohawk Gospel.

Page

Evang. St. Johannis.	12mo.	587
----------------------	-------	---	---	---	---	-----

Greenlandish New Testament.

Nov. Test. Lond. 1822.	8vo.	ib.
------------------------	------	---	---	---	---	-----

Esquimaux Testament and Gospels.

1. Nov. Test.	8vo.	.	.	.	.	588
2. Evangelia.	8vo.	.	.	.	.	ib.

Biographical Index.

	Page		Page
Agricola, Michael . . .	433	Cox, Richard . . .	318
Alley, William . . .	315	Cyprian de Valera . . .	231
Barlowe, William . . .	318	Cyril . . .	241
Becon, Thomas . . .	316	Davies, Richard . . .	315
Bedell, William . . .	29	Desmarets, Samuel . . .	140
Bellott, Hugh . . .	419	Diodati, John . . .	135
Berthier, G. F. . . .	178	Donelan, Nehemiah . . .	25
Bertram, C. B. . . .	124	Eliot, John . . .	431
Beza, Theodore . . .	122	Faye, Antony le . . .	125
Broughton, Hugh . . .	384	Federoff, Ivan . . .	265
Brown, John . . .	362	Ferrer, Boniface . . .	217
Brucioli, A. . . .	195	——— Vincent . . .	218
Calmet, Augustin . . .	174	Fox, Francis . . .	565
Canne, John . . .	344	Frumentius . . .	10
Carlyle, J. D. . . .	62	Fulke, William . . .	561
Cartwright, Thomas . . .	562	Gilby, Anthony . . .	308
Cene, Charles le . . .	160	Godeau, Antoine . . .	542
Chais, Charles le . . .	161	Goodman, Christopher . . .	308
Cole, Thomas . . .	309	——— Gabriel . . .	320
Coverdale, Myles . . .	298	Goulart, Simon . . .	125

BIOGRAPHICAL INDEX.

	Page		Page
Grey, Richard	373	Phillips, John	429
Grindal, Edmund	317	Poole, Matthew	344
Gros, Nicolas le	158	Postel, William	524
Guadagnoli, Philip	59	Powell, David	419
Guest, Edmund	319	Price, Edmund	419
Guyon (Madame)	150	Purver, Anthony	353
Haak, Theodore	339	Quesnel, Pasquier	547
Haweis, Thomas	353	Randolph, Thomas	388
Hearne, Thomas	500	Roten, J. B.	125
Hedwige	389	Sacy. See Le Maistre	
Henry, Matthew	351	Salisbury John	419
Horne, Robert	317	Sandys, Edwyn	316
Isham, Z.	377	Scarlett, Nathaniel	569
Jacquemot, John	125	Schaaf, Charles	527
Kerney, John	25	Schulze, Benjamin	439
Lemaistre, Antoine	541	Seaman, William	578
——— L. J.	144	Sergius, Risius	57
Liccarague, John	577	Simon, Richard	565
Maracci, Louis	61	Simpson, Thomas	308
Martin, David	147	Stuart, James	435
Martini, Antonio	206	Taverner, Richard	302
Methodius	241	Tyndale, William	555
Miesrob	15	Ulphilas	73
Mikklesen, Hans	400	Vaughan, Richard	419
Morgan, William	419	Walsh, Nicholas	25
Ostervald, J. F.	156 & 356	Whiston, William	566
Parker, Matthew	315	Whitby, Daniel	570
Parkhurst, John	318	Whittingham, William	308
Pearson, Andrew	316	Widmanstadt, J. A. . . .	523
Pedersen, Christopher	400	Wintle, Thomas	385
Perne, Andrew	319	Worsley, John	567

Bibliotheca Sussexiana.

Printed Books.

Coptic Version.

THE vernacular language of both Upper and Lower Egypt is Arabic. The Coptic has become obsolete since the invasion of the Saracens. It probably exists only in portions of the Scriptures and devotional books. The Coptic language is a mixture of the old Egyptian and the Greek, and many of the characters are derived from the latter. It is recorded that, about the end of the fifth century of the Hejira, the Caliph Walid I. prohibited the Greek tongue throughout the empire, and that, by obedience to this mandate, the Coptic ceased to be used as a conversational language. The Gospels, however, have continued to be read in the Coptic, although, from the ignorance both of the priests and of the people of the language, the same in the Arabic are read immediately after in all public services of the Egyptian Church.* Michaelis† regards the Coptic as a principal version, having given birth to several others in the Arabic language. The Coptic is the dialect of *Lower*, the Sahidic of *Upper* Egypt. Portions of the Scriptures only exist in those dialects of the Egyptian language. The Sahidic version is probably as ancient as the *second*, the Coptic of the *third* or *fourth* century. In the first chapter of the *Prolegomena* to the Coptic New Testament, David Wilkins, the editor, has endeavoured to

* Niebuhr's Description of Arabia, p. 86.

† Introduction to the New Testament, vol. II. part i. p. 76.

prove the antiquity of this version, and he is supported by good authorities. Kircher* supposes it to have been made in the *fourth* century, and deduces its age from the Coptic Martyrology written in Arabic, and preserved in the college of the Maronites. The version has been made from the Greek Septuagint, and the Pentateuch and the Psalms are the only parts of the Old Testament which have been edited and published.

The Pentateuch.

QUINQUE LIBRI MOYSIS PROPHETÆ in lingua Ægyptia.
Ex. MSS. Vaticano, Parisiensi, et Bodleiano descripsit
ac Latinè vertit DAVID WILKINS, S.T.P. LONDINI,
Typis Gul. Bowyer. 1731. Quarto.

The learned world are deeply indebted to the persevering industry of David Wilkins, a native of Memel in Prussia, for the appearance of the New Testament in 1716, published at the expense of the university of Oxford, and for the edition of the Pentateuch, the title of which forms the head of this article. The editor consulted three manuscripts to form this edition—one belonging to the Vatican, written A.C. 1399, by the monk Gabriel; the second a Parisian MS., the age of which Montfaucon has omitted to mention; and the third a MS. in the Bodleian Library, written in 1674. The labour in correcting the errors of those MSS. must necessarily have been very great. This Pentateuch is dedicated to the Rev. Dr. Edward Chandler,

* *Prodromus Copticus*, cap. viii. p. 186.

Bishop of Durham. An address to the reader follows ; and the work is arranged in two columns, the Coptic being contained in the inner, and the Latin translation of it in the outer margin : the former is much the largest. The impression was limited to 200 copies.*

* Biblioth. Sacra, vol. i. p. ii. sect. 10.

Basmurico-Coptic Version.

FRAGMENTA BASMURICO-COPTICA Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum Reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non Criticis et Philologicis Annotationibus illustravit W. F. ENGELBRETH, HAFNIÆ, 1811. Quarto.

This is a very interesting collection of fragments of the Basmurico-Coptic version of the Old and New Testaments, from MSS. preserved in the Museum of Cardinal Borgia at Velitri. The version, which the editor of the present publication conceives to be as ancient as the end of the *third*, or the beginning of the *fourth* century, is collated and compared with the Thebaic or 'Sahidic version, and the Mephitic or Bahiric version. These, together with a Latin translation of the Basmurico-Coptic version, are printed in four columns, and at the foot of the page is placed the Greek text. An address to the reader, and a very learned introduction, precede the fragments, which consist of Isaiah i. 1—16; v. 8—25; Gospel of St. John iv. 28—34; 36—39; 43—53. 1 Corinth. vi. 19, 20; vii. 1—40; viii. 1—13; ix. 1—39; xv. 1—35. Ephesians vi. 18—24. Philippians i. 1—30; ii. 1, 2. 1 Thessalonians i. 1—10; ii. 1—20; iii. 1—6.

Hebrews v. 5—9; 13, 14; vi. 1—3; 8—11; 15—20; vii. 1—5; 8—13; 16—28; viii. 1—13; ix. 1—28; x. 1, 22.* A collection of valuable critical and philological notes concludes the volume.

* In addition to those portions of the Sahidic version, Professor Münter has published a fragment of the Epistle of Paul to Timothy under the title of *Commentatio de Indole Versionis Novi Testamenti Sahidicæ*, Hafniæ, 1789. 4to. The ninth chapter of Daniel had been published by the same editor three years preceding at Rome, and Mingarelli published Jeremiah, chap. ix. 17 to chap. xiii., in *Reliquiæ Egyptiorum Codicum in Bibliotheca Naniana asservatæ*, at Bologna, in 1785.

Aethiopic Version.

Michaelis has remarked that there is no Oriental version of which we have so imperfect a knowledge as of the Ethiopic, because very few among the learned have applied to this language, and the accounts which they have given of it, even those taken from the Ethiopic prefaces to the Roman edition, are in a high degree erroneous.* It seems, however, universally agreed that the version has been made from the Greek Septuagint, and that its antiquity is probably as great as the *fourth* century. A few books and fragments only have been published:—The first four chapters of Genesis, edited by George Otho, in the *Palæstra Linguarum Orientalium*, already noticed;† the book of Ruth as above stated, edited by Nisselius, and again, by Theodore Peträus at Leyden, in 1660; by George Christian Burcklin, in 1696; and by Benediet Andrew Standacher, in 1707, both at Frankfort; the book of Psalms, and the Song of Solomon, by John Potken, at Rome, in 1513, of which another edition was printed at Cologne in 1515; the book of Psalms, the Song of Moses, the Song of Hannah, the Prayers of Hezekiah, Manasseh, Jonah, Azariah, and the Three Children; the books of Habbakuk, Isaiah, the Hymns of the Virgin Mary, Zachariah, and Simeon, and the Song of Songs, edited by Job Ludolf at Frankfort, in 1701; by Theodore Peträus at Leyden, in 1661; the Prophet Jonah, by the same, in 1660; Jonah, by B. A. Stand-

* Introd. to the New Testament, II. part i. p. 95. † Vide vol. I. part ii. p. 119.

acher, at Frankfort in 1706; Sophoniah, by J. G. Nisselius, at Leyden, in 1660; and Malachi, by Theodore Petræus, at Leyden, in 1661;—these, with the New Testament, at Rome, in 1548, edited by three Abyssinian Priests, and which was copied into the London Polyglott, are the only portions of the Holy Scriptures which have been printed. There are, however, MSS., the collation of which would doubtless be attended with advantage to Biblical literature.*

LIBER RUTH, Æthiopice, a vetusto Manuscripto, recens ex Oriente allato erutus, et latinitate fideliter donatus. Nunc primum φιλογλώσσω χάριν in lucem editus a JOHAN. GEORG. NISSELIO, LUGDUNI BATAVORUM, *Typis et impensis Authoris*, 1660. Quarto.

The Book of Ruth, in the Ethiopic language, edited by Nisselius, is printed, together with a Latin translation, in two columns, and occupies twelve pages. The work is inscribed to the curators of the Leyden Academy. There are no notes to the edition.

The ancient Ethiopic version is generally supposed to have been made by Frumentius, who first preached Christianity in Ethiopia in the *fourth* century, and the following account, compiled from *Socrat. Scholast. Eccles. Hist.*, Lib. I. cap. xix.; Butler's Lives of the Saints, X. Oct. 27, and Milner's History of the Church, II. ch. v. pp. 103, 104, is taken from the first

* For an account of the Ethiopic Biblical MSS. preserved in the Royal Library of Paris, the Library of the British and Foreign Bible Society, and in the Vatican Library at Rome, the reader is referred to Mr. Platt's most excellent Catalogue, published at London, 1823. Quarto.

volume of the *Illustrations of Biblical Literature*, by my late friend the Rev. Dr. Townley: *—

“FRUMENTIUS, the apostle of Ethiopia, called Fremonat by the Abyssinians, was the nephew of Meropius, a philosopher of Tyre. Meropius, undertaking a voyage to India, carried with him two of his nephews, Frumentius and Edcsius, with whose education he was entrusted. In the course of a voyage homewards, the vessel touched at a certain port of the Red Sea, to take in provisions and fresh water. The barbarians of that country, who had a little before broken their league with the Romans, seized the ship, and murdered all the passengers and crew, except the two youths, who were studying their lessons under a tree at some distance. Their innocence and tender age moved the barbarians to compassion; their lives were spared: and being presented to the King, who resided at Axum, then the capital of Ethiopia, but now a mean village called Accum, he was so charmed with their wit and sprightliness, that he not only took special care of their education, but in a short time took them into his service, making Edesius his cup-bearer, and Frumentius, who was the elder, his treasurer and secretary of state, entrusting him with all the public writings and accounts. These offices they fulfilled with integrity and honour, and so much to the satisfaction of their royal patron, that on his death-bed he thanked them for their services, and gave them their liberty. After his decease the Queen, who was left regent for her eldest son, entreated them to continue at court, to assist her in the education of her son, and the government of the state. The principal management of affairs was committed to Frumentius, who, by his fidelity and ability, proved the greatest support and comfort to the Queen. But the pious mind of Frumentius was

* Vol. i. p. 149.

not so absorbed by attention to secular business, as to neglect the promotion of Christianity; for which purpose he engaged several Christian merchants, who traded there, to settle in the country, and procured for them great privileges, and all the conveniences for their religious worship; and, by his own fervour and example, strongly recommended the true religion to the Ethiopians.

“ When the young King, whose name was Aizan, came to age, and took the reins of government into his own hands, the brothers resigned their posts; but, though entreated to stay, Edesius returned to Tyre, and Frumentius to Alexandria. On his arrival at Alexandria, Frumentius related to the patriarch Athanasius his whole history, and earnestly entreated him to send missionaries to Ethiopia, not doubting but their labours would prove successful to the conversion of that nation to Christianity. Athanasius summoned his clergy together; and, by their unanimous advice, ordained Frumentius himself Bishop of the Ethiopians. Vested with the sacred character, Frumentius went back to Axum, where he had already been distinguished by his integrity and capacity, and had gained the esteem and veneration of the people, by the administration of the secular concerns of government, and by the education of their sovereign. Eminently successful in his missionary labours, he was able to number the sovereign and his brother Sazan, whom he had associated in the throne, among the converts to the Christian faith; churches were every where erected, and at length Christianity became the avowed religion of the nation. Constantius, the Roman emperor, laboured to bring them over to the adoption of the principles of Arius, and strove to obtain the deposition of Frumentius, but in vain; for the difficulty of access to this region, which has since proved prejudicial to the advancement of knowledge among its inhabitants, was at that time a happy preservative

to the infant church, and placed the country out of the reach of his imperial bigotry. The time of the decease of Frumentius is not exactly ascertained; the Latins commemorate him on the 27th of October; the Greeks on the 30th of November; but of the year we are entirely ignorant. The Abyssinians still honour him as the apostle of the Axumites, and place the two kings, Aizan and Sazan, or Abreha and Atzbeha, among their saints."

Armenian Version.

I have placed the Armenian version immediately after the Æthiopic, because it is said to be as early as the *fifth* century, though no remains of this ancient version have descended to us. The one now known is supposed to be as late as the *thirteenth* century. The Armenians, it must be remarked, are a people not confined to the country from which they take their name, but are dispersed from the western to the eastern extremity of Asia, having establishments in the principal towns of Asiatic Turkey, of Persia, and of India : in these places the Armenians constitute a very considerable portion of the population ; and the language is as universally read, though not spoken, over as great an extent of country as the Arabic itself. Dr. Buchanan states that the Armenians “are to be found in every principal city of Asia, are the general merchants of the East, and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize they build churches, and observe the solemnities of the Christian religion in a decorous manner. Their ecclesiastical establishment in Hindostan is more respectable than that of the English ; like us they have *three* churches in the three capitals, one at Calcutta, one at Madras, and one at Bombay ; but they have also

churches in the interior of the country.* The Bishop sometimes visits Calcutta, but he is not resident there. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian government; but they are scattered all over the empire, the commerce of Persia being chiefly conducted by Armenians. Their patriarch resides at *Erivan*, not far from Mount Ararat. The history of the Armenian Church is very interesting. Of all the Christians in Central Asia they have preserved themselves most free from Mahometan and Papal corruptions. The Pope assailed them for a time with great violence, but with little effect. The churches in Lesser Armenia, indeed, consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scripture doctrines and worship to this day.”†

The origin of the Armenian alphabet is ascribed to the *fourth* century. In the earliest times the Armenians are said to have had no letters peculiar to their language, and that whenever they wrote they were obliged to borrow either from the Persian, the Syriac, or the Greek. The invention of letters to express the sounds of the Armenian language is attributed to Miesrob, who was minister of state and secretary to Warasdates and Arsaces the Fourth, kings of Armenia, and contemporaries with Theodo-

* In Bengal alone they have churches at *Dacca*, *Cydabad*, and *Chinsurah*.

† Christian Researches, p. 254. “The Armenians have not less than *six* Patriarchs. Their chief Patriarch resides in the monastery of Etshmiadzin, a few miles from Erivan, which the Armenians call Waharshabat. The second resides at Sis, in the Turkish province of Adana; the third at Gandsasar, in the Persian province of Shirvan; the fourth in the island of Aghtamar; the fifth at Jerusalem; and the sixth at Constantinople. There is also an Armenian Patriarch resident on Mount Lebanon, but he is nominated by the Pope, and is acknowledged only by those Armenian Christians who have submitted to the Church of Rome.” This account is taken from Busching’s Geography, part v. p. 56, printed at Hamburg in 1781, and forms a note to Marsh’s History of the Translations which have been made of the Scriptures, p. 80.

sius the Second. Sixtus Senensis* reports the original of the Armenian version of the Scriptures to have been made through Chrysostom in the *fifth* century; that being in exile at Cucusum, in Armenia, he there met with some natives who were acquainted with the Greek language, and that he induced them to translate the New Testament and the Psalms into their own language.† According to Photius, the individual who undertook this labour was George, Patriarch of Alexandria, and that it cannot be depended upon. Palladius, in the life of Chrysostom, accuses George of having intermixed fabulous narratives with the truths of Scripture.‡

The translation of the Scriptures into the Armenian language is now uniformly attributed to MIESROB, a native of Hasecas, in the province of Taron. He was a man highly skilled in the sciences and literature of the Greeks. Although minister of state and secretary to Warasdates and Arsaces, he appears to have been fond of retirement, and anxious to devote himself to the practice of his religious duties. He withdrew from his public situation, and became a hermit. His life, however, was not spent in mere monastic exercises; he successfully exerted himself to convert various idolatrous sects in Armenia and the adjoining countries. His great labour was the translation of the Scriptures. The book of Proverbs, according to Moses of Chorene, was the first portion translated; the whole version is said to have been completed in the year 410. This translation was specially encouraged, and perhaps partly performed by ISAAC, the great Patriarch of Armenia. It was first made from the Syriac, but this not proving satisfactory to Isaac and Miesrob, they commenced and completed another version from the same

* Biblioth. Sanct. lib. vi. annotat. 152.
edit. Savillianæ, sect. 59.

† De Vita S. Chrysostomi tom. 8,
‡ Bibl. Sacra I. p. 11. sect. ix. p. 169.

language more perfect; at length obtaining a Greek Bible, they cheerfully submitted to the task of again translating that which they had translated twice before. They were assisted by some of their disciples, particularly MOSES, surnamed the Grammarian, DAVID the Philosopher, and MAMPRÆUS, whom they had sent to the famous school at Alexandria, to obtain a more perfect knowledge of the Greek and other languages, and of the sciences. Isaac and Micsrob died within a few months of each other, in the city of Valarsapatam, in the first year of the reign of Isdegird, king of Persia. The latter was buried at Asacan. He is described by Moses of Chorene as being “handsome in person, and elegant in manners; at once free from haughtiness and meanness; mild and benevolent in disposition; sound in judgment, and eloquent in speech; cautious and prudent, yet firm and persevering in duty; indefatigable in teaching; skilled in reproving; patient, faithful, and sincere in all his conduct.”*

La Croze speaks highly of the Armenian version, and says, “Versionem Syriacam Novi Testamenti haud tanti facio, nihil sane est, si cum Armenica comparctur, quam ut longe meliorem, ita et antiquiorem judico.” And in another place, “Versio Armenica nunquam ex Syriaca reficta est; nullum exemplar Græcum textum fidelius representat.” And again, “Inter priscas Veteris Testamenti versiones e fontibus των εβδομηκοντα derivatas, nullam præstantiorem esse censeo Armenica versione, ex qua veræ lectiones Græcæ infinitis in locis adseri possunt. Codicem autem Alexandrinum presse sequuntur versiones Armenicæ et Slavonicæ.† Michaelis has justly remarked that “the Armenian version would be an inestimable treasure, had it descended to the present age, unaltered by time and superstition.

* Moses Cheronensis Hist. Armen. Lib. III. cap. 47, 52 et seq. Lond. 1736, 4to.

† La Croze, Thesaurus Epist.—Bibl. Sacra I. 171.

But the churches of the Lesser Armenia, or Cilicia, submitted in the thirteenth century to the authority of the Pope; and HATHO, or, as he is more properly called, HETHOM, who reigned from the year 1224 to 1270, became shortly before his death a Franciscan friar. This prince was not only attached to the Church of Rome, but likewise acquainted with the Latin language; and, publishing a new edition of the Armenian Bible, he altered, or rather corrupted it from the Vulgate. He translated, for instance, all the prefaces of Jerome; and as the words of 1 John v. 7 were not in the old Armenian manuscripts, he inserted them probably from the Latin. For thirty-seven years after his death this passage was quoted at a council held at Sis, in Armenia, and is found in other Armenian records.”*

1. ASTWAZA SCHUNTZ hnotz jew norothz gdagaranatz ner barunaghogh sharagar Kuteamp nahneatzn merotz jew gishmardassiratz tarkmanoghatz isg sgni hramanaw wehaparin dearn AGOPA hajotz gatughigossi Klghagarkeal jew denadeal est taghmadatzotzn na jew shamatzaunutiun hanurz krotz asdwazaschentzitz ent irears arenter garkeal amenetzun newasdi umemn pani dearn sbassawori OSGANI erewantzo AMSTERDAM ner dbaranum Serpun Etmiaztzni jew Serpun Sarksi scrawari i twum prgzin 1666. isg hajotz n. D. H. nam-seaun mardi medassani. i. e. *Divinitus inspiratum Vetus et Novum Testamentum, concinnatum ab antiquis nostris, et veritatem amantibus interpretibus, ex mandato inclyti Domini Agopi (Jacobi), Armenorum Patriarchæ, concordans cum veteribus divinitus inspiratis Bibliis, ad*

* See Galani Consilia, p. i. p. 436, 461, 478, and Thes. Epist. La Crozianus, tom. iii. p. 4 and 69.—Michaelis' Introd. to the New Test. vol. ii. part i. p. 102.

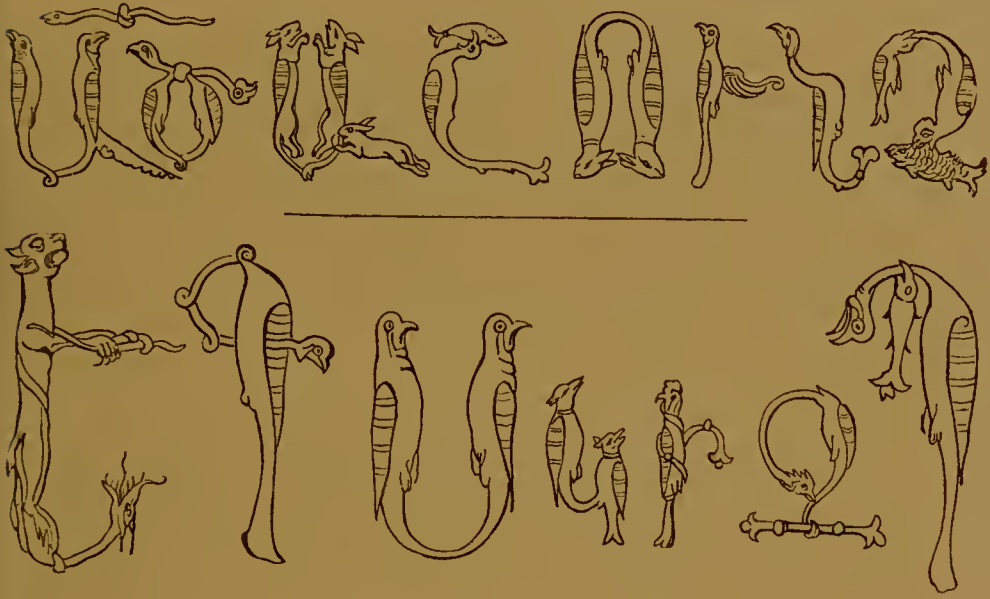
communem omnium utilitatem editum per verbi Domini ministrum Osgan Erivanensem. AMSTELODAMI, Typis Sancti Etzmiatzni et Sancti Sergii anno Redemptoris 1666. Armenorum 1115. mensis Martii II. Folio, 2 vols.*

This is the FIRST EDITION of the Armenian Bible, and is a work of extreme rarity. It was edited by OSGAN or USCAN, a minister of the Gospel—*Verba Domini ministrum* at Erivan, the capital of Persian Armenia. This labour was undertaken by Uscan, at the instance of Agopus (*Jacobus*) Caractri, the Armenian Patriarch, and to effect this he came into Europe in 1662. After remaining at Rome fifteen months without advancing the work, he went to Amsterdam, and there established his press for the printing of the Bible in the Armenian tongue. He was principally assisted by his nephew, SOLOMON DE LEON, a deacon, and his printers ETZMIATZNEUS and SERGIUS, and in 1666 completed the work. In 1826 he printed an Armenian New Testament in 8vo. He retired from Amsterdam to Marseilles, and obtained permission from the King of France to establish a printing-office at that place, but under the restriction of not printing any thing contrary to the Catholic faith. This press continued under the inspection of John Agalp, an Armenian priest appointed by the Court of Rome for that purpose. After the death of Uscan, which took place about 1677, the care of the press devolved upon his nephew, who was so much inconvenienced by an Armenian priest of the name of Thomas Herabiad, appointed to succeed the former inspector of the press, that the establishment was removed to Constantinople.

This edition is handsomely executed. The capital letters at

* Bibl. Sacra, i. part ii. 174.

the beginning of the title, and at the commencement of the several books, are singularly grotesque. The accompanying facsimiles may not be uninteresting. The first line forms the beginning of the title; the second is taken from various parts of the Bible.



The title is enclosed within a flowered border, and altogether expressed in the Armenian character, with the exception of the date, 1666, which is printed in Arabic numerals. On the reverse of the title is the Armenian alphabet, and the numerals, which extend from 1 to 1,000,000. There are two prefaces, one on the Armenian version, commencing on folio 2; the other on the edition by Usan, on the next leaf, and is followed by an Index to the Books composing the volumes, and a table of the number of the chapters contained in each. There are six copperplate engravings at the commencement of the Bible representing the creation of the world. The chapters and verses are numbered. The work is arranged in two columns, and the numbers of the verses are placed in the inner margins; on the

outer are the parallel places, and some of the different readings of the Armenian version and the Latin Vulgate. There are many copperplates distributed throughout the work. Uschan has joined the book of Sirach, translated from the Latin, to the other Apocryphal books. The *first* volume ends with the II. Chronicles, on page 628.

The *second* volume, to which there is no distinct title-page, but which is headed with a large copperplate engraving representing the afflictions of Job, commences with the Book of Job. On page 429 is a Table of the Books of the New Testament which immediately follows, and concludes on page 744. The portraits of the four Evangelists, and the usual Genealogical tree, precede the Gospel of St. Matthew. To the New Testament succeed the Prologues of St. Jerome (page 755), the Epistle to Damaseus (p. 760); a triple Index, consisting of, 1. Testimonies of Christ from the Old, quoted in the New, Testament (p. 765); 2. An Explanation of Hebrew Names (p. 774); 3. An Index of Things contained in the New Testament (p. 829); a Poem by Haitho, King of Lesser Armenia, written in the year 744 (A.C. 1295,) and from whose autograph the present edition is said to be published, in which the subjects of the sacred books are described (p. 831); An Admonition to the Reader, and a Thanksgiving, which terminates the volume on page 834.

2. BIBLIA SACRA ARMENICE. VENETIIS apud *Anton. Portoli* 1733. Folio.

This, the *third* edition, is the most perfect of the Armenian Bibles. It is of beautiful execution and great rarity. The editor was a monk of the monastery of St. Lazarus named Mechitar.

It is said to have been twelve years in passing through the press, and every sheet was examined by twelve correctors. In its arrangement it corresponds with the edition previously described. There are similar plates, but executed on copper in a very superior manner. There are also singular and grotesque letters dispersed throughout the volume. The New Testament commences on page 929. The Portraits of the four Evangelists and their symbols are engraved as in the *first* edition. The copperplates in the volume are very numerous. The Prologues of Jerome, the Epistle to Damascus, the Poem of Haitho, &c., are to be found at the close of the work.

3. BIBLIA SACRA ARMENICE. PETROPOLI 1817.
Quarto.

This impression of the Armenian Bible was executed at St. Petersburg for the accommodation of the Armenian inhabitants in Russia, at the expense of the St. Petersburg Bible Society. The undertaking was assisted by a donation of £500 from the British and Foreign Bible Society. It was commenced in 1815, and completed in 1817. Three hundred copies were sent from St. Petersburg as an acknowledgment of the assistance received from the British and Foreign Bible Society. There were 5000 impressions taken, and they were much esteemed by the Armenians. This is not the only edition of the Armenian Bible encouraged by the British and Foreign Bible Society; for an impression of 2000 copies was made by the Calcutta Bible Society at Serampore, the paper for which was furnished by the London Society. This edition is made after the Venice edition of 1773, and is a well-executed and handsome volume.

Irish Versions.

ALTHOUGH we know not of any printed version of the Holy Scriptures in the Irish language before the seventeenth century, yet, from General Vallancey's *Essay on the Antiquity of the Irish Language*, a part, at least, of the Old Testament would appear to have been made as early as the fifth century. The highly intelligent author just referred to possessed a manuscript written in what he calls the *Phenician* dialect of the ancient Irish, which is called BEARLA FEINE, and which consisted of a part of the Old Testament said to be brought to Ireland by St. Kieran, St. Aillu, St. Declan, and St. Ibar, the precursors of St. Patrick. This MS. contains the lives of the Patriarchs and Moses, and formerly belonged to the celebrated antiquarian, Mr. Edward Lhwyd, whose autograph it bears. General Vallancey condemns the manner in which Mr. L. has given a passage of this MS., at the end of his preface to the Irish Dictionary, and considers great injustice done to the original in consequence of Mr. L. not understanding the *Cioun fa eite*, or *Cor fa chasan*, i. e. the *Boustrephodon* of the Irish. The following is a specimen of General V.'s translation :—

“ The Queen, viz. Rebecca, hearing this discourse, after the people were gone to hunt, she straightway arose, and went to Jacob where he was tending his sheep. She told him he should receive the blessing instead of the other son. How shall I do

that? quoth Jacob; Do this, says she; viz., kill a kid, replied the mother, and dress it and give it to him, and then I will sew the skin of the kid upon thy hands to resemble Esau, for the hands of Esau are hairy. Jacob did so, and dressed the kid, and brought with him the pottage, and presented it to his Father; and he said to him, Eat this mess. O son, says Isaac, you are returned this day from hunting earlier than any former day, if you tell the truth. At the first hunt I quickly found wherewith to make you a mess of pottage, and that is the reason, says Jacob, I returned so soon. Tell not a lie, says he, for thou art Jacob, and thou art not Esau. Truly, replied he, I would not tell a lie before thee. Stretch forth thy hands, says Isaac, that I may know thou art Esau. He stretched forth his hands to him with the skin of the kid about them; Isaac took the hand. Thou art long suspicious of me, says Jacob; I am Esau. Isaac feeling the hand said, This is the hand of Esau, and it is the voice of Jacob, &c. &c. Vide Genesis, chap. 27."

"Therefore, after Jacob had been with his Father, he presented divers gifts to Esau his brother, as the pledge of his brotherly peace and friendship thenceforward: These are the Gifts, viz. 200 Ewes, and 200 She-goats, and 30 Camels, and 40 Cows, 20 Rams, 20 young Bulls, as (the Poet) has said:—

Two hundred Ewes, XX He-goats
 Two hundred She-goats, he generously bestow'd.
 XX Rams without fault, he gave,
 XL Kine which proudly herd together.
 Twenty Bulls with massy Hides,
 And XXX Camels giving Milk.
 XX very fair She-asses,
 And XX Colts along with them.

These were the Peace-offerings to Esau,
 From Jacob most sincerely given ;
 For having wander'd from the truth.
 These are the Numbers of the hundreds (given).

Vide Genesis, chap. xxxii. v. 13."*

My friend, Sir William Betham, Ulster King of Arms, had the kindness to show me a MS. of the Holy Gospels, and an office, or Ritual, of the *Antient Irish Church* for the Visitation of the Sick, with the Creed and the Administration of the Holy Sacrament of the Eucharist, written by Dimma the son of Nathi, at the request of St. Cronan, the founder of the Abbey of Roscrea, in Tipperary, who died A.D. 619. This very valuable MS. is preserved in a curious Brass Box plated with Silver, and set with precious stones.

In the fourteenth century Richard Fitzralph or Fitzraf, promoted to the Archbishopric of Armagh in 1347, who came into England in 1356, and who was very zealous and severe against the Mendicant friars, is said to have possessed a translation, probably made by himself, of the New Testament in Irish. No traces of this version are to be found.

In the sixteenth century Queen Elizabeth, being desirous that such of the Irish as were unacquainted with the English or Latin languages might not be deprived of the opportunities of gaining religious information, caused (at her own expense) a Printing Press and fount of Irish Types† to be sent over to

* Vallancey's Essay on the Antiquity of the Irish Language, pp. 57—60.

† This year (A.D. 1571 et Anno Reginae XIII.) the *Irish* characters for printing were first brought into this kingdom, by *Nicholas Walsh*, Chancellor of St. Patrick's in Dublin, and *John Kerne*, then Treasurer of the same; and it was ordered that the Prayers of the Church should be printed in that character and

Nicholas Walsh,* chancellor, and John Kerney,† or Kearney, treasurer of St. Patrick's, Dublin, "in hope that God in mercy would raise up some to translate the New Testament into their mother tongue." Nor were these things transmitted by Her Majesty in vain; for we find that Mr. Kearney published, in 1577, a CATECHISM, and this is the first book printed in the Irish character. This same Kearney united with Nicholas Walsh and Nehemiah Donellan,‡ to translate the New Testament into the same tongue, probably from the English; but it was never

language, and a church set apart in the chief Town of every Diocese, where they were to be read, and a Sermon preached to the common people, which was instrumental to convert many of the Ignorant sort in those days." *Ware's Annals of Ireland*, p. 15.

* "Nicholas Walsh, Bishop of Ossory, writ Learned Sermons in Latin, yet extant in his own handwriting. He also attempted the Translation of the New Testament into Irish about the year 1573; but his design was prevented by a horrid Murther committed on him in 1585." *Ware's First Book of the Writers of Ireland*, p. 25.

"The murder of the Bishop was perpetrated by one James Dullard, whom the Bishop had cited for adultery. He stabbed him with a Skeine (a short sword) in his own house; but the murderer was soon brought to execution. Walsh was killed on the 14th of December, 1585, and his body brought to Kilkenny, and buried in the Cathedral; after which the see was vacant nine months." *Ware's Bishops of Ossory*, p. 35.

† "John Kerney, Treasurer of St. Patrick's, Dublin, was educated, as was Walsh (his contemporary and intimate friend) at Cambridge. He writ a Catechism in Irish, which was the first book I find printed in that character. He also translated into Irish the New Testament, which is extant in manuscript. He died about 1600, and lies buried in St. Patrick's, Dublin." *Ibid.* pp. 25, 26.

‡ "Nehemiah Donelan, born in the county of Gallway, and bred at Cambridge in England, returning home, was for a time made coadjutor with Laly;* and afterwards, to wit, in the year 1595, by recommendation of Thomas Earl of Ormonde, was by Queen Elizabeth designed his Successor. He resigned in 1609; and soon after died at Tuam, and was there buried in the Cathedral Church." *Ware of the Archbishops of Tuam*, p. 7.

* William Laly, Archbishop of Tuam in 1573, died 1595.

printed. Another translation, however, was made from the Greek by William Daniel, Archbishop of Tuam, and printed in 1602 in 4to., a copy of which is in His Royal Highness's Library.

1. LEABHUIR NA SEINTIOMNA, &c. THE BOOKS OF THE OLD TESTAMENT, translated into IRISH by the Care and Diligence of Doctor WILLIAM BEDEL, late Bishop of Kilmore in Ireland, and for the publick good of that Nation. Printed at LONDON, *Anno Dom.* 1685. Quarto.

From a letter by the Bishop of Meath, dated Dec. 14, 1685, inserted in the Appendix to the Life of the Hon. Robert Boyle, prefixed to an Edition of his Works (Lond. 1744. 5 vols. folio), it appears that "in the convocation held at Dublin 1634, there were no small debates about the version of the Bible and the liturgy of the church into the Irish tongue, for the benefit and instruction of the natives ; Dr. Bedell, Bishop of Kilmore, being for the affirmative, and Dr. Bramhall, Bishop of Derry, opposing it. The reasons of the former were drawn from the principles of theology, and the good of souls ; of the latter, from politicks and maxims of state, and especially from an act of Parliament, passed in this kingdom in the reign of King Henry VIII., for obliging the natives to learn the English tongue. However, the reasons of Bishop Bedell were thought so satisfactory (especially being countenanced by the authority of Primate Usher) that the convocation thought fit to pass two canons concerning it ; the one, that the minister should read the liturgy in Irish, where most of the people were so (can. 8), the other for

the parish clerk to accompany the minister in reading his part of the service in Irish, (can. 66.)”*

At this period Dr. Bedell was far advanced in years ; but so anxious was he to disseminate the Holy Scriptures among the Irish in their native tongue that he set himself to learn the language, and soon acquired a critical knowledge of it. He engaged a Mr. King to translate the Old Testament from the English version into Irish, and he himself undertook to revise and compare the translation with the original Hebrew, the Septuagint, and the Italian version of Diodati. Mr. King was an Irishman by birth, a convert from popery, and although seventy years of age, was deemed so worthy a man, and so able a translator, that he was put into orders, and a benefice in the diocese of the Bishop was given to him. Mr. King was assisted by Mr. Dennis Sheridan. The Bishop had to encounter much opposition in this his benevolent design, not only from the Catholics, but from the Protestant clergy, who objected to Mr. King as “ignorant and incompetent for the work.” Although these charges against Mr. King do not appear to have been well founded, he nevertheless suffered persecution, and was dispossessed of his benefice by the Archbishop of Canterbury. Notwithstanding this opposition the translation was still proceeded in, and in 1640 completed ; and upon the death of Bishop Bedell, which took place at Mr. Sheridan’s, Feb. 7, 1641, it came into the hands of Mr. Dennis Sheridan, an Irish clergyman, from whom it passed to Dr. Henry Jones, Bishop of Meath. This appears from a letter from the Bishop of Meath to the Hon. Robert Boyle, dated Aug. 4, 1680,† wherein he also states, that he had once thoughts of representing to the Parliament the necessity and utility of printing the Old Testament in the Irish character, and

* Appendix No. III. 10. p. 116.

† Appendix III. No I. p 109.

soliciting public allowance and supplies to promote its publication. “But in discourse with some concerning it (he adds) I found it almost a principle in their politics, to suppress that language utterly, rather than in so public a way to countenance it.” The Bishop of Meath confided the MS. to Dr. Andrew Sall, a learned man, and who had formerly been a Jesuit and professor of divinity in several foreign Catholic universities; but who had publicly embraced the reformed religion, and obtained preferment both in England and Ireland. Dr. Sall commenced a revision of the MS., but his death prevented his completing it. Dr. Anthony Dopping, Bishop of Meath, received it from Dr. Sall, and committed it to the care of Dr. Narcissus Marsh, the Provost of Trinity College, Dublin. Mr. Higgins, an Irish clergyman, and Mr. Reilly, an able Irish scholar, and who had been engaged in correcting an edition of the New Testament in Irish, was also engaged to correct this translation of the Old Testament, and the transcription of the MS. was revised by Mr. Mullan, a bachelor in physic of Trinity College, Dublin. The Rev. Mr. Townley has copied into his excellent “Illustrations of Biblical Literature” an account of the expenses attending the transcription as given by Dr. Marsh in a letter to Mr. Boyle, Aug. 24, 1685.

	£	s.	d.
“ Paid for transcribing 719½ sheets - -	35	19	6
For pens, ink, and paper, whereof 18 quires			
were 8d. per quire, the rest 6d. - -	0	18	0
For translating 17 Psalms that were wanting	3	0	0
To Mr. Mullan, for revising the transcript -	4	10	0
At the custom for the Irish Testament -	0	9	2
	<hr/>		
	44	16	8
	<hr/>		

Mr. Mullan received £2 7s. 6d. more, afterwards. These expenses included the transcription of the *Apocrypha* (about 157 sheets), which was not printed.”*

The Hon. Robert Boyle contributed no less than £700 towards defraying the expenses of an edition of the New Testament, and this *Editio Princeps* of the Irish Bible, of which 500 copies were printed. The work was executed in London, for although Ireland had been furnished, as we have already noticed, with type in the Irish character, and the New Testament and other books printed therewith, yet it appears from the letter before quoted† that this type “had passed from hand to hand of many of his Majesty’s printers in Dublin successively, until, by covetousness of one into whose hands they fell unhappily, they were by the Jesuits gotten away, and are now at *Doway*, for Irish prints; some of which I have seen, to my grief, sent hither, further corrupting the people. So as there is nothing left of what was formerly, towards the printing of Irish here, if it should be required.” The greater number of the copies were immediately sent to Ireland; but many were transmitted to the Highlands of Scotland, as the Bible in Irish was intelligible to those familiar with the Gaelic tongue, which is a dialect of the Celtic as well as the Irish.

The copy of this rare Bible in the Library was presented by my friend the late Earl of Blessington.

WILLIAM BEDELL, D.D. and Bishop of Kilmore in Ireland, one of the most estimable, pious, and learned prelates of the times in which he lived, was a native of Essex, and born at Black Notley in 1570. He was descended from a good family,

* Vol. III. p. 345.

† Appendix III. No. I. p. 109.

and was sent to Emanuel College, Cambridge, in 1584. He studied under Dr. Chadderton, and was elected fellow of his college in 1593. Having taken his bachelor's degree in divinity, he removed to St. Edmundsbury in Suffolk, where he had a church, and performed his ministerial duties until 1604, when he accompanied Sir Henry Wotton, ambassador to the state of Venice, as his chaplain. At Venice he became intimate with Paul Sarpi,* from whom he derived perfect instruction in the Italian language. He remained at Venice eight years, during which time he translated and printed the English Common Prayer Book into the Italian language, which performance was exceedingly well received. He also, by the assistance of Rabbi Leo, acquired a considerable knowledge of the Hebrew tongue. Upon his return to England he recommenced his labours at Edmundsbury, without aspiring to any preferment. He employed himself in translating the Histories of the Interdict and Inquisition, and the two last books of the History of the Council of Trent, from MSS. which had been given to him by his friend Paul Sarpi. His habits were so retired that he was almost forgotten, as the following anecdote, related by his biographer, will show:—"When the celebrated Diodati, of Geneva, came over to England, he could not, though acquainted with many of the clergy, hear of Mr. Bedell from any person with whom he happened to converse. Diodati was greatly amazed that so extraordinary a man, who was so much admired at Venice by the best judges of merit, should not be known in his own country; and he had given up all hopes of finding him out, when, to their no small joy, they accidentally met each other in the streets

* Sir Henry Wotton tells us "that P. Paulo took Bedell into his very soul, and communicated to him the inwardest thoughts of his heart; and declared that he received more knowledge in both scholastick and positive Divinity from him, than from all the world besides." *Ware's Lives of the Bishops of Kilmore*, p. 232.

of London. Upon this occasion Diodati presented his friend to Morton, the learned and ancient Bishop of Durham, and told him how highly he had been valued by Father Paul, which engaged the Bishop to treat Mr. Bedell with very particular respect."

Sir Thomas Jermyn presented him to the living of Horingsheath in 1615 ; but large fees being demanded by Dr. Jegou, Bishop of Norwich, to give him institution and induction, Mr. Bedell refused to take the title upon such payment. His opinions respecting Simony were so strict that he rejected preferment unless obtained by the mere payment of the expenses for writing, parchment, wax, &c. The Bishop finding him resolute, in a few days sent for him, and gave him possession of the living without the payment of the fees previously demanded. He remained at Horingsheath twelve years, during which time he composed a work on the Controversy with the Church of Rome, and dedicated it to Charles I., then Prince of Wales, in 1624. In 1627 he was unanimously chosen Provost of Trinity College, Dublin, which office he was only induced to accept by the command of the King. He urged his own incompetency for the office, and the adequate provision (£100 per annum !) he already enjoyed. On entering upon his new appointment he determined to make himself master of the statutes of the college, and acquainted with the tempers of the persons he was destined to govern. He composed the divisions among the fellows, and restored the discipline of the house. He attended most minutely to all his duties for two years, at the expiration of which time, by the interest of Sir Thomas Jermyn, and Laud, Bishop of London, he was promoted to the vacant sees of Kilmore and Ardagh. He was consecrated at Drogheda Sept. 13, 1629, being then in his fifty-ninth year. The same attention which distinguished him as Provost of Trinity College, alike marked him

in the dioceses of Kilmore and Ardagh. He corrected many abuses and disorders, improved the revenues, and, in short, effected a thorough reformation, notwithstanding the very great difficulties he had to contend with. He was an enemy to pluralities, and evinced, by his resigning the see of Ardagh to Dr. Richardson in 1633, the sincerity of his opinions. "He went on cheerfully in doing his duty, and for the benefit of the church, and was very successful. His own example did much: he loved the Christian power of a Bishop, without affecting either political authority or pomp. Whatever he did was so visibly for the good of his flock, that he seldom failed of being well supported by his clergy; and such as opposed him did it with visible reluctance, for he had the esteem of the good men of all parties, and was as much revered as any Bishop in Ireland." He conducted himself towards the Papists with prudence and mildness; he encouraged the instruction of the ignorant, and he was particularly zealous in promoting the circulation of the Holy Scriptures and the Liturgy in their native tongue. His conciliatory conduct, it is said, won the hearts of many of the Catholics, and in the horrid rebellion which commenced on Oct. 23rd, 1641, his palace in the county of Cavan was the only habitation of an Englishman that remained unviolated. It was natural that numerous Protestants should fly to so exemplary a man for refuge in the time of trouble; such was the case during the rebellion: the rebels insisted upon these being given up to them, which the Bishop refusing, he, his family, and all those under his roof, were, on the 18th December, seized upon and confined in the castle of Lochwater. While thus confined he was even permitted to pray with and to preach to his small afflicted congregation, and upon Christmas-day to administer the sacrament to them. It has been observed, that "rude and barbarous as the Irish were, they gave them no disturbance in the performance of divine service, and often told the Bishop

they had no personal quarrel to him, but that the sole cause of their confining him, was his being an Englishman." After three weeks' detention the Bishop and his family were exchanged for two of the O'Rourkes, and they were lodged in the house of Mr. Dennis Sheridan, an Irish clergyman, and a convert to the Protestant religion, who was suffered to live quietly in Ireland on account of the great family from which he had descended. Doubtless these unfortunate disturbances accelerated the decrease of the Bishop, which took place on Feb. 7, 1641-2, in the seventy-first year of his age. He was buried in the least frequented place of the churchyard of Kilmore, next to the body of his wife, whom he buried three years before. The Popish titular Bishop at Kilmore at first refused burial of his body in the churchyard, but at length consented to it. "The Irish did him unusual honours at his funeral. The chief of the rebels assembled their forces, and with them accompanied his body from Mr. Sheridan's house to the churchyard of Kilmore in great solemnity; and desired Mr. Clogy (his son-in-law) to bury him according to the church office. But it was not thought advisable to embrace the offer, lest the rabble should be provoked. But the Irish discharged a volley of shot at his interment, and cried out in Latin—" *Requiescat in pace ultimus Anglorum*,—May the last of the English rest in peace." What came from *Edmund Farilly*, a Popish Priest, at the interment of the Bishop, is too remarkable, and too well attested, to be passed over; who cried out: "*O sit Anima mea cum Bedello*—I would to God my Soul were with Bedell."* He had many MSS., the chief of which were destroyed or lost in the rebellion. A fine copy of the Hebrew Bible in MS. was, however, rescued from destruction, and is now in the Library of Emanuel College, Cambridge. Bishop Burnet has given a very interesting life of

* Ware's Lives, p. 240.

this exemplary prelate, who appears ever to have been mindful of his ministerial duties, and to have exercised all with a truly Christian spirit. It was once proposed to him to be translated to an English bishopric, but he declined the offer. "He never thought of changing his see, but considered himself as under a tie to it that could not easily be dissolved; so that when the translating him to a bishopric in England was proposed to him, he refused it; and said, he should be as troublesome a Bishop in England as he had been in Ireland. He had a true and generous notion of religion, and did not look upon it as a system of opinions, or a set of forms, but as a divine discipline that reforms the heart and life. It was not loaves, but fruit that he sought. This was the true principle of his great zeal against Popery. He considered the corruptions of that church as an effectual course to enervate the true design of Christianity. He looked on the obligation of observing the Sabbath as moral and perpetual, and was most exact in the observation of it."*

2. AN BIOBLA NAOMHTHA, iona bhfuil Leabhair na Seintiomna, &c. LUUNDUIN, 1690. Duodecimo.

This is the *second* edition of the Old Testament in the Irish language, but it is printed in the Roman character, as many of the Highlanders of Scotland, for whose use it was principally designed, found it difficult to read the former edition, although well acquainted with the language. The Hon. Robert Boyle was equally active in promoting this edition as the former one, and subscribed a considerable sum towards defraying the expenses of it, of which no less than 3000 copies were printed,

* Life of Wm. Bedell, by Bishop Burnet, 1685, 8vo.—Ware's Lives of the Bishops of Kilmore, Dublin 1764. fol.—Chalmers's Biog. Dict.: Art. Bedell.

and 1000 copies of the New Testament, to be bound up with some of the copies. This copy has both the Old and New Testament. It was printed by Robert Everingham at London, and the work was translated from the Irish into the Roman character, by Mr. Robert Kirke, the minister of Aberfoyle, in Mon-teith, in the Highlands of Scotland, whose name is inserted in the title to the New, and his initials in the title of the Old Testament. A most zealous co-operator with Mr. Boyle in this work was the Rev. James Kirkwood of Artwick, whose correspondence on the subject with Mr. Boyle, the Bishop of Ross, &c., may be seen in the Appendix to the Life of the Hon. R. Boyle, No. IV. This is an edition of considerable rarity.

3. AN BIOBLA NAOMHTHA ann a bhfuilid an Tsean Tiomnadh, &c. London 1817. Octavo.

This edition is also printed in the Roman character, and was executed at the expense of the British and Foreign Bible Society. Five thousand copies were taken off. It is a reprint of Bishop Bedell's version.—At the end is a Dictionary or Glossary (Fodoir ann a bhfuil Edirmhiniughadh na Bhfocal Do-thuigseanach), explanatory of various words which occur in the Sacred Scriptures.

4. The Two First (first two) Books of the PENTATEUCH, or Book of Moses: as a preparation for Learners to read the Holy Scriptures. LONDON, 1820. Octavo.

The Books of Genesis and Exodus printed in the Irish

character, from types cut by Dr. Edward Fry, from original Irish MSS., under the care and direction of Mr. T. Connellan, author of the English Irish Dictionary, &c. At the end of the work is the Irish Alphabet, some explanations of the vowels, consonants, double letters, &c., which will be found useful to those who are desirous of being acquainted with the Irish language.

Syriac Versions of the Bible.

THE Syriac versions known to us are the *Peshito*, sometimes called the *Simplex*, the *Philoxenian*, and the *Palestino-Syriac*, or *Syriac Translation of Jerusalem*. The former of these is the most ancient, and is attributed to the *first* or *second* century. Portions of the Old Testament, in the *Peshito* version, were first printed in the Paris Polyglott of 1645;* again in the London Polyglott of 1657,† and in the *Palæstra Linguarum Orientalium*, by George Otho, in 1702.‡ The New Testament was printed separately by Widmanstadt, at Vienna, in 1555. The *Peshito* is the version which the Syrians use in common. That of the Old Testament may be regarded as the most ancient of all the oriental versions, and is considered to be literal, faithful, and most correct, and in strict accordance with the Hebrew, from which it was made. Manuscripts of this version are not numerous. The Rev. Dr. Claudius Buchanan presented to the university of Cambridge, along with other MSS. brought by him from India, and collected in his tour undertaken to examine into the state of Christianity, an ancient and valuable Syriac MS., which had been deposited in one of the remote churches near the mountains, and supposed to have been preserved there for a thousand years. Professor Lee tells me that no date appears in this MS., but there is not the least probability of its being any thing like this age. The readings are manifestly Jaco-

* See Bibl. Sussex. Vol. I. Part II. p. 38.

† Ibid. p. 50.

‡ Ibid. p. 119.

bitc; and, from the short time the Church of Malabar has held the Jacobite faith, this MS. could not have come among them earlier than 150 years ago. The MS. has been collated; and it is probable the results will appear at no distant time. It is upon strong vellum of a large folio size, contains both the Old and New Testaments, and is written with great accuracy in the *Estranghelo* or Old Syriac character. The *σεχοι* of every book are numbered. It does not contain the disputed passage in 1 John v. 7, nor is this verse, according to Dr. Buchanan, to be found in any copy of the Syrian Scriptures he has yet seen.* This country has lately been enriched by a number of Syriac MSS., the collection of the late and lamented Mr. Rich, British Consul at Bagdad, which have been purchased for the Library of the British Museum. Many of these were much mutilated; but by the great zeal and ability of the Rev. Mr. Forshal of that establishment, have been repaired and made out in the most satisfactory manner. I am indebted to that learned gentleman for an account of the Biblical MSS. composing this collection, and I am gratified by his kind permission to insert the following interesting notice respecting them.†

* Christian Researches in Asia, p. 138. 11th edit. 1819. Nor does it appear in those collected by the late Mr. Rich.

† The Syriac manuscripts in the Collection formed by the late Mr. Rich, which are, strictly speaking, Biblical, are comprised in thirty-one volumes: of these twenty-two are copies of one or more Entire books of the Scriptures, and the rest come under the denomination of Lectionaries and Evangelistaries. The following seem most worthy of notice:—

PENTATEUCH. (a)

No. iv. (b)—A quarto volume of 238 leaves, much injured on the outward margin by having been immersed in water, composed of the fragments of three MSS. of

(a) There are five copies of the Pentateuch.

(b) The numbers of the MSS. are not yet definitively fixed.

The Peshito version of the New Testament was made immediately from the Greek, although many particular readings coincide

different ages, which appear to have been first bound together about two hundred years ago, when the defective parts were supplied by the insertion of about eighty leaves of paper, written in a rude, though not careless hand, and in the simple character. The volume now exhibits the whole Pentateuch, and commences with the inscription—"By the help, aid, assistance of, and efficacy in, the holy and glorious Trinity, the Father, the Son, and the holy and living Spirit, the one true God, we begin to write the five books of the law."

1. The first fragment, consisting of fifty-four leaves of strong vellum, is in the ancient Nestorian character,(a) which bears great resemblance to the Estranghelo. The letters are neat and well formed, but the writer has not always been so careful as the subject deserved. It contains Gen. i. 1—7; iv. 9—xlii. 15. I suppose it may be of the twelfth, or of the commencement of the thirteenth century.

2. The second fragment, filling forty-three leaves, is upon thin and highly polished vellum; the character is Estranghelo, rather large and bold, but very exactly and beautifully formed; the writing is that of a very elegant, skilful, and most attentive scribe, in whose performance, as far as can be judged from a partial collation, there appears to be scarcely an erratum: it contains parts of Genesis, Exodus, and Leviticus. One of the supplementary leaves of this fragment is upon cotton paper, and in the true Nestorian character, written about the fifteenth century.

3. The last fragment is upon eighty-three leaves of thin and smooth vellum, and is also in the Estranghelo character; it is written in an elegant and skilful hand, and with surprising accuracy; the ink has much faded from time, and in many places the letters have been retouched. It contains parts of Leviticus, Numbers, and Deuteronomy. Both this and the preceding fragment are of such very high antiquity that I dare not assign a date to them.

No. v.—A quarto volume, upon cotton paper, of 262 leaves, mutilated, and at the beginning and end much torn; it is written with accuracy in the simple character, and in a thick and inelegant hand. It contains the Pentateuch, with the

(a) Under the term Nestorian, Adler and other writers have included two different characters; one of these, to which for the sake of distinctness I have given the name of ancient, is by no means peculiar to the Nestorians, and might, perhaps, be more properly called the intermediate character, having been generally employed after the Estranghelo fell into disuse, and before the adoption by the Jacobites of the simple character.

with the Latin. Michaelis has minutely investigated this point, and, as the result, states that he has never found an instance

exception of a few chapters in the early part of Genesis and the conclusion of Deuteronomy. It commences with the inscription—"By the help of the Lord we begin the first book of the law." The greater part of the last page, and of the final Epigraphe, wherein the date of the MS. was expressed, has been torn away: the words "forty-one" still remain. I should be disposed to supply "Sixteen hundred," (a) and so refer the MS. to the fourteenth century of our era.

No. viii.—A folio volume of paper, comprising 183 leaves, very recently written in the modern Nestorian character, in a plain and experienced hand, but with some negligence, as is evident from the omissions both of words and clauses, which not unfrequently occur in it. It commences with this inscription—"By the help of our Lord Jesus Christ we begin to write the book of the law: Lord, help me in mercy." The subscription is very prolix, and to this effect,—“Here ends, by the aid of our Lord Jesus Christ, this volume of the law, in which are contained the five books of Genesis, Exodus, the book of Priests, the Numbers, and Deuteronomy. To God be glory, and upon us his mercies and his grace for ever. Amen.”

“This book of the law was brought completely to an end in the blessed month of October, the fourteenth day of it, on Saturday, the night before the Sunday which is the fourth of the Cross, and the seventh of Elias, (b) when the anthem is * * * in the year two thousand one hundred and twenty-eight, according to the computation of the Greeks, and after the nativity of our adorable God one thousand eight hundred and sixteen: To God the Lord of all we ascribe glory and honour, praise and dominion, now and ever, and to all eternity. So be it, and Amen.”

“These blackened, or rather spoiled and blotted, leaves,—one infirm and contemptible, wretched and despised of men, sinful and polluted with every stain, defiled with whatsoever is hateful and contaminated with all evil, in names glorious, in deeds naked, rich in faults, and destitute of virtues, one not worthy of being

(a) Sixteen hundred and forty-one of the æra of the Seleucidæ, the one of most frequent occurrence in Syriac MSS.

(b) The festival of the invention of the cross is observed in the Nestorian Church on the 13th September, and the fast of Elias, which continues seven weeks, commences on the third Sunday previous to the 13th September. This is called the first Sunday of Elias.

which could justify the smallest suspicion of the Syriac being taken from the Latin; but, on the contrary, he assures us that

mentioned in sacred books by reason of the multitude of his shameful deeds, yet, for the sake of the propitiatory prayers which we gathered from the mouth of pious readers, he makes known the name which appertains to his wretchedness, namely, Thomas, by grace clothed with the dignity of the Deacon's office, the son of the Deacon Ebed Jesu - - - of the city of Tel Cephe. (a) - - -"

"I entreat all who may meet with this book, that if they shall find any fault, error, mistake, or omission therein, that they correct the same without reproach, since no where is there perfection save with the one true God. Blessed be God for ever, and glorified be his holy name from generation to generation."(b)

HISTORICAL BOOKS AND HAGIOGRAPHIA.

No. ix.—A folio volume, very similar to the last, but rather more accurate, of 267 leaves. It opens with the inscription—"By the help of our L. J. Christ we begin to write the volume of the blessed Judges." (c) In it are contained Joshua, Judges, Samuel (two books), Kings (two books), Proverbs, Ecclesiastes, Ruth, Song of Solomon, Ecclesiasticus, and Job. The MS. was written, as appears from the Epigraphe at the end, by one Joseph, a Deacon, the son of Habo, of the town of Tel Cephe, in the month of July, the year of Christ 1820.

PROPHETS.

No. x.—A similar folio vol., written in the monastery of Mar Cyriacus, hard by Tel Cephe, and finished on Saturday the sixth of May, being the eve of the Sunday after the Ascension, in the year of Christ 1812. In it are found the Prophets in the order usual in Syriac MSS.

(a) A small town in the territory of Mosul.

(b) This and the two following volumes are curious, as showing the present state of the text of the O. T. Scriptures as read in the Nestorian Church.

(c) *ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ*, literally, "domus consessorum beatorum."

Assemani has several notes upon the meaning of the expression as it occurs in the Catalogue of Ebed Jesu. v. t. iii. p. 71, 167, 212.

their methods are so perfectly dissimilar, as to make it impossible for the Syriac to have been taken from the Latin version.*

No. xi.—A quarto vol. greatly to be prized, chiefly of vellum, strong but much polished, in some places restored by paper leaves, written in an elegant Estranghelo character, with great neatness and wonderful accuracy. It contains the prophetic books in the usual order. The restrictions, with the exception of a single leaf, are in the simple character, and made, probably, about two centuries ago. These parts excepted, the MS. may, perhaps, be justly considered the oldest copy of the Prophets in the Syriac language known to exist.

No. xiii.—A vellum MS. in small square quarto, in the ancient Nestorian character, and a large, clear, and handsome hand, written in the year of the Greeks 1515, or of the Christian era 1204. The first leaves are adorned with the effigies of St. Paul, the Virgin, David, St. Matthew, St. John the Baptist, and Ephraem Syrus. It contains the Psalms of David divided into versicles, as sung in the Jacobite Church. The arguments prefixed to each Psalm differ materially from those found in the Polyglotts. The 151st Psalm is not added in this copy.

NEW TESTAMENT.

PESHITO VERSION.

No. xvi.—A quarto vol. of inestimable value, consisting of 197 leaves of thin and very highly polished vellum, written in double columns, in the Estranghelo character, in a small, regular, and elegant hand, and with very great diligence and accuracy. The ink has lost much of its blackness from age. In it is contained a Nestorian copy of the Peshito version of the N. Testament. It was completed in the monastery of Beth Koke, by one Sabar Jesu, in the year of the Greeks 1079, or of the Christians 768. Some leaves are wanting, one or two are torn, and four have been supplied of cotton paper about four hundred years ago; yet, considering the high antiquity of the MS., it may be said to be in very good preservation. It is probably the oldest copy of the entire N. Testament in Syriac extant in Europe, perhaps in the world.

No. xvii.—A quarto vol. of cotton paper, written in the Estranghelo character,

* Introduction to the New Testament, Vol. II. Part 1. p. 24.

The early propagation of Christianity in Syria and Mesopotamia gives credibility to the supposed high antiquity of the Sy-

and with great care. It once contained the Peshito version of the whole of the N. Testament, but it is now full of lacunæ; these fortunately, however, are more frequent in the Gospels than in the Acts and Epistles. I am inclined to suppose it to be of the eleventh century. This is also a Nestorian copy.

No. xviii.—A quarto vol. of thick vellum, quite perfect, and in excellent preservation, neatly and accurately written in double columns in the ancient Nestorian character, and a strong and clear hand. It was finished in the monastery of Mar Jacobus, near Edessa, by a monk of the name of Abul-pharage, in the month of January, in the year of the Greeks 1514, or of the Christian Era 1203.

No. xx.—A volume upon cotton paper in quarto, imperfect, and presenting many lacunæ, written in double columns, in the simple character, in a clear and neat hand, and with great diligence, about the fourteenth century. It contains the latter part of the Acts and the Epistles, and is particularly valuable as having the second Epistle of Peter, the second and third of John, and the Epistle of Jude, which are (comparatively) seldom found in Syriac MSS.

PHILOXENIAN VERSION.

No. xxi.—A folio vol., consisting of thirty-six leaves of stout vellum, not less ancient, perhaps, than the ninth century, written in double columns in the Estranghelo character, in large and well-formed letters. It contains fragments of the Philoxenian version of the Gospels: the lower margin is occupied with the Ammonian Harmony, and on the others are noted, as is usual in MSS. of this version, the more difficult Greek words.

No. xxii.—A vol. in small square quarto, defective of the initial leaf, and a little injured by damp, yet, upon the whole, in good preservation, written in the ancient Nestorian character, in a very neat and careful hand, and with great regularity and accuracy. It contains the four Gospels in the Philoxenian version, and may be referred with probability to the eleventh century.

No. xxiii.—A vol. in small square quarto, mutilated and greatly injured by damp. It is written in a small neat hand, in the ancient Nestorian character, nearly

riac version, and Melito, who lived about the year 170, expressly declared that a Syriac version of the Bible at that time existed,* and the estimation in which it was held may be conceived from the testimony of Jerome, who asserts that the Syriac Bible was read in his time publicly in the churches, and that the writings of Ephrem the Syrian were held in such veneration, that they were read in several churches immediately after the lessons from the Bible.† The author of the version has not been satisfactorily ascertained. The Syrians have sometimes ascribed it to the Evangelist St. Mark, at others to Thaddæus or Adæus, and others to his successor Achæus. Jahn conjectures the translation not to have been made by any single individual, but to have been the work of several authors; and he shows that a different method of interpretation has been adopted in the Pentateuch, from that which is to be found in the Book of Chronicles, and he has also pointed out some Chaldee words in the first chapter of Genesis, and in the Book of Ecclesiastes, and the Book of Solomon. Edessa is generally considered to have been the

approaching the simple. It is probably of the twelfth or thirteenth century, and contains the Philoxenian version of the four Gospels, excepting the first fifteen chapters of St. Matthew, and part of St. John.

No. xxiv.—A MS. in small quarto on cotton paper, twice restored by the insertion of paper leaves, still, however, imperfect. It is written in the simple character, in a plain but inelegant hand, and rather carelessly, and, with the exception of a few chapters, contains the four Gospels in the Philoxenian version. It may be of the fifteenth century.

* Millii Prolegomena, sect. 1239. It must, however, be admitted that the works of Melito, with the exception of a few fragments preserved by Eusebius in the fourth book of his Ecclesiastical History, no longer exist; and Bishop Marsh has shown, with great probability, that the scholion of Melito, printed in the Roman edition of the Septuagint, Genes. xxii. 13, admitting it to be genuine, does not satisfactorily refer to the Peshito version. See Marsh's Michaelis, Vol. II. Pt. II. p. 552.

† Waltoni Prolegomena, p. 91.

place at which it was made. Michaelis speaks in the highest terms of the *Peshito* version. "The *Peshito* (he says) is the very best translation of the Greek Testament that I have ever read; that of Luther, though in some respects inferior to his translation of the Old Testament, holding the second rank. Of all the Syriac authors with which I am acquainted, not excepting Ephrem and Bar Hebræus, its language is the most elegant and pure, not loaded with foreign words, like the Philoxenian version, and other later writings, and discovers the hand of a master, in rendering those passages where the two idioms deviate from each other. It has no marks of the stiffness of a translation, but is written with the ease and fluency of an original; and this excellence of style must be ascribed to its antiquity, and to its being written in a city that was the residence of Syrian kings." And he adds, "It is true that the Syriac version, like all human productions, is not destitute of faults, and, what is not to be regarded as a blemish, differs frequently from the ancient mode of explanation: but I know of none that is so free from error, and none that I consult with so much confidence, in cases of difficulty and doubt. I have never met with a single instance where the Greek is so interpreted as to betray a weakness and ignorance in the translator; and though in many other translations the original is rendered in so extraordinary a manner as almost to excite a smile, the Syriac version must be ever read with profound veneration."*

Philoxenian Version. Although the *Philoxenian* version relates only to the New Testament, yet, in order to bring the entire subject of Syriac versions under one article, I shall here detail the following particulars: It is a version held in very inferior estimation to the *Peshito*, being of a much later period.

* Introd. to New Test. Vol. II. Pt. 1. pp. 40, 41.

To Philoxenus or Xenayas, Bishop of Hierapolis, now called Pambouk or Mabug, in Syria, we are indebted for this version. He lived in the *sixth* century, and the translation was made at his request, and under his patronage, by Polycarp, his Chorepiscopus, or rural Bishop,* in the year 508. The Rev. Gloucester Ridley, minister of Poplar, and afterwards Prebendary of Salisbury, possessed a MS. of this version sent to him from Amida by Mr. Palmer, which has been published with annotations by Professor White of Oxford, in 4 vols. 4to. Oxon. 1778—1803. Mr. Ridley first drew the attention of the public to his MS. by a little tract now exceedingly scarce, but a copy of which is in H. R. H. the Duke of Sussex's Library, entitled *De Syriacarum Novi Fæderis Versionum Indole atque Usu Dissertatio: Philoxenianam cum simplici e duobus pervetustis Codicibus, ab Amida transmissis, conferente Glocestrio Ridley, LL.B.* 1761, 4to., and he expressed his opinion that the great variety and corruption of the copies of the *Peshito* version, was the motive which induced Philoxenus to promote a new translation. Michaelis, however, with probability conceives it more natural to conclude that the chief inducement was the desire of having a translation more literal than the *Peshito*. The religious disputes at this time existing between the Nestorians and the Monophysites might have also induced a wish for a new translation, in order to favour the views or support the arguments of a party.

At the commencement of the *seventh* century (about the year

* From Mosheim we learn that "persons of this description (*chorepiscopi*, i. e. τῆς γῶρας ἐπισκοποι, 'rural Bishops') are doubtless to be considered as having held a middle rank between the Bishops and the presbyters: for to place them on a level with the former is impossible, since they were subject to their diocesan; but, at the same time, it is manifest that they were superior in rank to presbyters, inasmuch as they were not accustomed to look up to the Bishop for orders or direction, but were invested with constant authority to teach, and in other respects to exercise the episcopal functions." Mosheim's Eccles. Hist.

616) Thomas of Heraclea in Palestine, and Bishop of Germanicia, undertook to revise and correct this version, and for this purpose he made a journey to Alexandria, to collate it with the best MSS. in that celebrated collection, and he is supposed to be the writer of those various readings marked in the margin of Ridley's and of the Roman MSS. In the *twelfth* century it was again revised and published by Dionysius Barsalibæus, who was Bishop of Amida from 1166 to 1171. To this revised version Mr. Ridley's copy may most probably be referred. The following is the opinion of Michaelis upon this version: "The intrinsic worth of the *Philoxenian* version admits no comparison with that of the *Peshito*; the style is much inferior, and more difficult to be understood, the version is less accurate, and the translator was less acquainted with the Greek; it is neither so valuable to a divine for the purposes of instruction in the Christian religion, nor to the learned expositor as a mean of explaining difficult and doubtful passages. But the version is not devoid of value, and is of real importance to a critic, whose object is to select a variety of readings, with the view of restoring the genuine text of the Greek original: for he may be fully assured that every phrase and expression is a precise copy of the Greek text, as it stood in the manuscript from which the version was made. But as it is not prior to the *sixth* century, and the *Peshito* was written either at the end of the *first*, or at the beginning of the *second* century, it is of less importance to know the readings of the Greek MS. that was used in the former, than those of the original employed in the latter.*

The Palestino-Syriac, or Syriac Translation of Jerusalem, we learn from the work of M. Adler,† has been found in a MS.

* Introd. to New Test. Vol. II. Pt. I. pp. 67, 68.

† *Novi Testamenti Versiones Syriacæ Simplex, Philoxeniana et Hierosolymitana. Denuo examinatæ et ad fidem Codicum Manuscriptorum Bibliothecarum Vaticanæ,*

of the *eleventh* century,* deposited in the Vatican Library at Rome. The MS. is a *Lectionarium*, or collection of portions of the New Testament appointed to be read in the services of the church on Sundays and Festivals.† The translation is evidently made from the Greek, and is supposed to have been written at Antioch. Michaelis states the dialect of this version to be East Aramæan or Chaldee. The story of the Adulteress, which is not to be found either in the *Peshito* or the *Philoxenian* versions, is contained in this MS.

Angelicæ, Assemannianæ, Mediceæ, Regiæ, aliarumque Novis Observationibus atque Tabulis ære incisis illustratæ a J. G. C. Adler, &c. Hafniæ 1789. 4to.

* As appears from the following subscription: "Absoluta est descriptio hujus sancti Evangelii feria quarta, die septima hujus mensis (Ab, vel Augusti). Scripsit humilis peccator, Elias presbyter Abudensis, sua manu, pro suis viribus, in monasterio Abatis Mosis, in urbe Antiochia, a regione terræ sanctæ. Petitque ab omnibus, qui in eo legerint, ut preces pro ipso fundant. Misereatur Deus lectoris æque ac scriptoris! Amen. Actum anno MCCCXLI. Alexandri Græci (h. e. Christi 1030): Laus Deo!"

† "Continet hic codex non quidem integra Evangelia, sed pericopas ex Evangelii selectas, per anni circulum recitandas a paschate ad Sabbatum sanctum, item pericopas de resurrectione Domini, et denique lectiones in dies festos sanctorum secundum calendarii ordinem."

Syriac Bible.

1. VETUS TESTAMENTUM SYRIACE, eos tantum Libros sistens qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositos. In usum Ecclesiæ Syrorum Malabarensium jussu Societatis Biblicæ, recognovit et ad fidem Codicum MSS. emendavit, edidit S. LEE, A.M., Ling. Arab. apud Cantab. Professor, &c. LONDINI, *impensis ejusdem Societatis, impressit R. Watts*, A.D. CIOIDCCCXXIII. Quarto.

This edition of the Syriac Bible, edited by Professor Lee of Cambridge, was undertaken and published at the expense of the British and Foreign Bible Society, and under the patronage of the Church Missionary Society. The principal MS. collated for this edition was that obtained by Dr. C. Buchanan from Travancore; but assistance was also obtained from a MS. in the possession of the Rev. Dr. Adam Clarke, and one also in the Library of New College, Oxford.* It forms a very elegant

* Ridley's copy of the Pentateuch from New College Library, Usser's Pentateuch in the Bodleian, and Pococke's MS. of the Old Test. (Psalms excepted), as also the Commentaries of Bar Hebræus, and Ephrem Syrus. Ridley and Usser's MSS. were collated carefully throughout, and many various readings found not mentioned by Walton, Pococke, and in the commentaries consulted occasionally.

volume, and does credit both to the editor and the societies under whose auspices it was accomplished. It is printed in two columns, and the paging is expressed both in Syriac and Arabic numerals. There is a Syriac and a Latin title, and the Books are arranged in the following order:—

1. Genesis. At the end in Syriac we read, “This first Book of the Law is completed, containing 4509 *σχιχοι*, which is in 34 sections.”
2. Exodus. “The end of the second Book of the Law, containing 26 sections, and 3626 *σχιχοι*.”
3. Leviticus. “In this Book of the Priests, which is the third Book of the Law, are contained 2454 *σχιχοι*.”
4. Numbers. “In this Book of Numbers, which is the fourth Book of the Law, are contained 3521 *σχιχοι*.”
5. Deuteronomy. “In this Book of the Law are contained 2796 *σχιχοι*. This whole Book of the Law contains 16,960 *σχιχοι*, and 126 sections, written by Moses, registered and sealed by Joshua, the son of Nun, his minister.” Complete.
6. Job. “The end of the Book of the just and good Job, containing 2053 *σχιχοι*.”
7. Joshua. “The end of the Book of Joshua, who was Governor of the People twenty-seven years, and he prophesied and wrote those things which happened in his time. There are in it 2167 *σχιχοι*.”
8. Judges. “The end of the Book of Judges, which is called by the Hebrews the book of Shofetine, and the whole of this book contains 433 *σχιχοι*.”
9. I. Samuel. “The end of the first Book of Samuel.”
10. II. Samuel. “The end of this Book, which is called the Prophet Samuel’s, containing 3436 *σχιχοι*.”
11. I. and II. Kings. Printed as one Book. “The end of the Books of the Kingdoms of Israel and Judah.”

12. I. Chronicles. "The end of the first division of the Chronicles."
13. II. Chronicles. "The end of the Book of Chronicles, containing 5603 *σχιχοι*."
14. Psalms. Arguments are prefixed to each Psalm. There are 151. At the end of the 150th: "The end of the 150 Psalms—the Books are 5—the divisions 15—Laudatory Psalms 60—and the *σχιχοι* are 4832. There are persons who have added 13 other Psalms, but we do not require them, and God be praised in truth." At the head of the 151st Psalm: "This Psalm is attributed to David: it is extra numeral, although it be found in all the copies." "When he contended alone with Goliath such was his word." There are 14 *σχιχοι*.*
15. Proverbs. "The end of the Book of Proverbs of Solomon, the son of David, the King of Israel, containing 1863 *σχιχοι*."
16. Ecclesiastes. "The end of the Book of Koheloth."
17. Ruth. Here ends the Book of Ruth the Moabitess, and praise to God.
18. Song of Songs. "Here ends the Wisdom of Wisdoms, i. e. the Song of Songs."
19. Esther. Here ends the Book of Esther.
20. Ezra. { "The end of the Book of Ezra the scribe, con-
Nehemiah. { taining 2361 *σχιχοι*."
21. Isaiah. Here ends the Book of Isaiah.
22. The Book of the Twelve Prophets: Hosea, Joel, Amos,

* It appears probable that when this edition was undertaken, the printing of the whole Apocrypha may have been contemplated, as the Syrian churches receive it: and the omission may perhaps be ascribed to the anxiety of some of the members of the Bible Society on this subject. Certain it is, however, that after the controversy had commenced, the sheet containing the 151st Psalm was cancelled, and reprinted by the Editor without the extra numeral one.

Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

23. Jeremiah.

24. Lamentations of Jeremiah. Here ends the Book of Jeremiah the Prophet.

25. Ezekiel. Here ends the Prophecy of Ezekiel.

26. Daniel. Here ends Daniel.—And praise to God.

It is much to be regretted that the Apocryphal Books have not been admitted into this edition. Five thousand of this edition were printed, 500 of which were on large paper, with a Latin title.

Syriac Pentateuch.

PENTATEUCHUS SYRIACE ex Polyglottis Anglicanis summa fide edidit M. GEORGIUS GUILIELMUS KIRSCH, Gymnasii quod Hofæ est in Principatu Baruthino Rector. *Impressus Hofæ, sumtibus et typis Editoris venditur Lipsiæ ab. Ad. Frid. Boehmio.* 1787. Quarto.

This is a reprint of the Syriac Pentateuch from Brian Walton's Polyglott, accompanied by a collection of various Readings taken from the writings of Ephrem Syrus, with annotations. There is a Preface of twenty-six pages to the work. The Pentateuch occupies 452, and the various Readings and Notes forty-eight.—This edition is rare.

Portion of the Syriac Bible.

DANIEL secundum Editionem LXX. Interpretum ex Tetraplis desumptam, ex Codice Syro-Estranghelo Bibliothecæ Ambrosianæ Syriace edidit, Latine vertit, Præfatione Notisque Criticis illustravit CAIETANUS BUGATUS, S. Th. I. V. et Collegii Ambrosiani Doctor. MEDIOLANI, 1788. Quarto.

This work contains the Book of Daniel as found in a MS. written in the Estranghelo Syriac character in the Ambrosian Library at Milan. The version has been made from the Greek Septuagint, and is attributed to the *seventh* century; but the author is unknown. Professor De Rossi first published a specimen* of it, and has shown that it corresponds exactly with the Septuagint, especially in those passages in which the Septuagint differs from the Hebrew. The MS. from which the Book of Daniel only has been printed in this edition contains the Book of Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Ecclesiasticus, Hosea, and Habakkuk, Zephaniah, Haggai, Zachariah, Malachi, Jeremiah, Ezekiel, Daniel, and Isaiah. M.

* Specimen ineditæ et Hexaplaris Bibliorum Versionis, Syro-Estrangelæ, cum simplici atque utriusque fontibus, Græco et Hebræo, collatæ cum duplici Latinâ versione et notis. Edidit ac diatribam de rarissimo codice Ambrosiano, unde illud haustum est, præmisit J. B. Rossi. Parmæ 1778. 8vo.

Norberg edited the Prophecies of Jeremiah and Ezekiel in 1787, 4to. The Rev. Mr. Horne* has conjectured that the conformity of this MS. with the account given by Masius, in the preface to his learned Annotations on the Book of Joshua, affords strong grounds for believing that this is the second part of the MS. described by him as then being in his possession, and which, there is reason to fear, is irrecoverably lost.†

Caletanus Bugatus has given a Latin translation of the Syriac version in a parallel column, and accompanied his work by a learned preface and critical notes. At the end of the Book of Daniel is the following translation of the subscription: “Explicit liber Danielis Prophetæ, qui conversus est ex traditione τῶν Septuaginta duorum, qui, in diebus Ptolomæi Regis Ægypti, ante adventum Christi annis centum plus minus, verterunt Libros Sanctos de Lingua Hebræorum in Græcam in Alexandria civitate magna. Versus est autem liber iste etiam de Græco in Syriacum in Alexandria civitate, mense Canun posteriori, anni nongentesimi vicesimi octavi Alexandri, indictione quinta.”

* Introd. to the Critical Study of the Scriptures, Vol. II. p. 191.

† On this subject see Vol. I. Pt. II. p. 120.

Arabic Versions.

Versions of the Scripture in the Arabic language have been made at various times, principally between the *seventh* and the *eleventh* centuries. They have been made from the Greek, the Syriac, the Coptic, and the Latin Vulgate, by Jews, Samaritans, Mahometans, and Christians, and have been so corrected, altered, and adulterated, as to be of no importance or authority in biblical criticism. The version by the Jews is conjectured to be not more ancient than the time of Abulfeda, A. C. 1233; but it is probable that the versions written in the Hebrew character are of greater antiquity.

Arabic Bibles.

1. BIBLIA SACRA ARABICA Sacræ Congregationis de Propaganda Fide jussu edita ad usum Ecclesiarum Orientalium: Additis è regione Bibliis Latinis Vulgatis. Romæ, Anno 1671. 3 Vols. Folio. Typis ejusdem Sacræ Congregat. de Propaganda Fide.

The above title is expressed both in Arabic and in Latin, and is followed by a Preface to the Reader. This edition of the Arabic Bible was superintended by SERGIUS RISIUS, Archbishop of Damascus, a Maronite, by the order of Pope Urban VIII.; but it was not approved and published until 1671. It was directed to be undertaken in consequence of application being made to the Pope by several of the prelates of the Eastern Churches, amongst whom were the Archbishop of Aleppo, and the Patriarch of the Copts, to cause to be published the Bible in the Arabic tongue for the use of the people, the manuscript copies having become extremely rare, and frequently incorrect. The Pope having granted their request, it was entrusted to the congregation of the Propaganda Fide, who appointed Sergius Risius to undertake the revision, and appointed, also, to assist him many laymen as well as clergymen; professors of the Sciences as well as of Theology, and various persons well acquainted with the Arabic, Syriac,

Greek, and Hebrew languages. These individuals were in the habit of meeting at the apartments of Scrgius Risius, and commenced their labours in 1625. Having collected together all the Arabic copies they could find, they began their comparison of them, and from the Hebrew and Latin editions composed the present Bible. Sergius Risius was principally assisted in this undertaking by PHILIP GUADAGNOLI. The Pentateuch was completed by them, and a Latin version placed by its side. After the death of Sergius Risius in 1638, the entire care of the edition fell upon Guadagnoli, who completed the Old Testament in 1647. The New Testament was finished in 1650. John Baptist Gialtinus having declared the edition to vary much from the Vulgate, the congregation of the Propaganda Fide appointed ABRAHAM ECCEHELENSIS and LEWIS MARACCI to undertake a revision of the edition, and to make it correspond *exactly* with the Vulgate, which labour they completed in 1664. Maracci wrote a new preface, and made a list of the errors of the former copy, in the year 1668. This is an edition of no importance whatever in biblical criticism, and is not to be so highly esteemed as those contained in the Polyglotts. Carpzovius calls it the western version of the Christians, to distinguish it from those of the Polyglotts. It is printed without the vowel points. Clement gives a long extract from the Giornale de' Litterati, Roma 1672, detailing all the particulars of this edition.

SERGIUS RISIUS, the principal editor of the preceding Bible, it is said, came to Rome in 1624, with a number of MSS. of the Arabic Bible, anxious to obtain the publication of the Scriptures in that language. Prior to visiting Rome he had edited an edition of the Psalter in Syriac and Arabic, which was printed at the Monastery of St. Anthony, and St. John the Evangelist, on Mount Libanus, in 1610. fol. According to Leo Allatius, he also translated the Syriac Pentateuch, and the Prophets Isaiah

and Jeremiah, into Latin, which were never published ; Cornelius à Lapide further says that he translated the whole Bible, and that MS. copies remained in the Vatican and Medicean Libraries.*

PHILIP GUADAGNOLI was born about 1596, at Magliano in Italy. He devoted himself entirely to the study of languages, and excelled particularly in the Greek, Hebrew, Chaldean, Syriac, Persian, and Arabic languages. In the latter, which he taught for many years in the College *della Sapienza* at Rome, he was so perfect a master as to be able to deliver an oration in it to Christina Queen of Sweden in 1656. He published in Latin an "Apology for the Christian Religion," in answer to the objections of Ahmed Ibn Zain Elábidín, a Persian nobleman, printed at Rome in 4to. The history of this work† Mr. Chalmers states

* Townley's Illustrations, III. 378.

† See Professor Lee's Persian Controversies, where this matter is taken up. In the Preface to these "Controversial Tracts on Christianity and Mohammedanism," published by the learned Professor, the books relating to this controversy are fully described, and copious extracts, together with translations to illustrate their nature, given. The first in order was written by Hieronymo Xavier, a Jesuit, and a Catholic missionary. This is in the Persian language, and is entitled "A Mirror Showing the Truth;" to which is added, "In which the doctrines of the Christian Religion are discussed, the mysteries of the Gospel explained, and the vanity of (all) other religions is to be seen; by Hieronymo Xavier, of the Society of Jesus, who, coming from Goa to the capital Lahore, A.D. 1596, presented his services to the Emperor Jahángír, to whom this book is dedicated. May his reign be perpetuated." A copy of this work is preserved in the Library of Queen's College, Cambridge. It consists of about 800 or 900 leaves in small folio, and concludes with the following words: "The discussions of this holy book, and the memorial of its contents, were brought to a conclusion, by the grace and goodness of God, in the year 1609 from the birth of Jesus Christ our Lord, &c." To this work a reply, as stated above, was made by Ahmed Ibn Zain Elábidín, which is also in Persian, and a copy written in a very careless and incorrect manner by some European, is in the Public Library of the University of Cambridge, bearing the class mark Ll. 6. 28, 29. The writer describes himself as "The most mean of

to be as follows:—“A Spaniard had published a religious book, entitled ‘The True Looking Glass,’ which falling into the hands of a learned Persian, he wrote an answer to it in his native tongue, entitled ‘Politor Speculi,—The Polisher of the Looking Glass;’ and added these words at the end of it: ‘Let the Pope answer it.’ This book being brought to Rome in 1625, Urban VIII. ordered Guadagnoli to refute it;* which he did so effectually, that the Persian, to whom it was sent, renounced the Mahometan faith, and became as zealous a defender of Christianity as he had before been an opposer of it.” The Apology was also published in Arabic in 1637. Guadagnoli likewise printed “Considerations against the Mahometan Religion,” and “Breves Institutiones Linguae Arabicæ.” He compiled an Arabic Lexicon, but did not live to publish it. The MS. is preserved in the convent of *San Lorenzo* in Lucina. He died at Rome, March 27th, 1656.†

ABRAHAM ECCELENSIS was a learned Maronite, whose labours in the Paris Polyglott have already been noticed.‡

those who stand in need of the mercy of a bounteous God, Ahmed Ibn Zain Elá-bidín Elálóoi,” and has styled his book “The divine rays in refutation of Christian error.” It has the date of the month Moharram, and the year of the Hejira 1031 (Nov. A.D. 1621), affixed. This is the work which Guadagnoli was engaged to refute. Its title is “Apologia pro Christiana Religione qua A. R. P. Philippo Guadagnolo Malleanensi, Clericorum Regul. Minorum S. Theologiæ et Arabicæ linguæ Professore, respondetur ad objectiones Ahmed filii Zin Alabadin, Persæ Asphanensis, contentas in Libro inscripto *Politor Speculi*. Romæ, Typis Sac. Congreg. de Prop. Fide, MDCXXXI. *Superiorum Permissu*.” It is dedicated to Pope Urban VIII. It will be observed that Zain Alábadin’s work is named by Guadagnoli as “Politor Speculi,” whereas its title is as above stated. Professor Lee conjectures that Guadagnoli might only have seen an Arabic translation of it, to which such title might have been prefixed; but this cannot be determined, as there are no extracts given in the language of the original, whether Arabic or Persian.

* See Schnurreri Biblioth. Arab. num. 244 and 247.

† Niceron, Vol. VII. Gen. Dict. Moreri—Chalmers’ Biog. Dict.

‡ Vol. I. Part II. p. 49.

LOUIS MARACCI was born at Lucca in 1612. He was a member of the congregation of regular clerks, “de la Mère de Dieu.” He published an edition of the Koran at Padua in 1698, to which he subjoined notes, with a refutation, and a life of Mahomet. He was a professor of Arabic at the college *della Sapienza*, and very highly esteemed by Innocent XI., who chose him for his confessor, and would have raised him to the purple, had not his great modesty declined that high honour. He composed many works, and died in 1700.

2. BIBLIA SACRA ARABICA, ROMÆ, 1752-3. Quarto.

This edition was also produced under the patronage of the congregation of the Propaganda Fide, and edited by RAPHAEL TUKI, Bishop of Arzan el Rum, commonly called Erzerum. There are copies of this edition on large paper like to the one under description, and these have two titles. In the *first*, after the figure of a radiated cross, is placed in Arabic “Old and New Testament, Part I.,” and “Biblia Sacra in Lingua Arabica, Tomo I.” Then after another figure of the same radiated cross between two angels, falling on their knees with clouds beneath them, is printed in Arabic, at the bottom of the page, “*Impressum anno 1753, messiano in officina Malaci Rotili.*” In the *second* title there is a human head winged at the top, and the same Arabic title as in the first: the Latin is omitted, but there is another figure of the radiated cross. There is no preface from which any particulars of this edition may be known, nor is there any Latin in the whole work excepting that expressed in the first title. The *first* volume (which is not unfrequently bound in two, contains the Pentateuch, the books of Joshua, Judges, Ruth, the four books of Kings, the two of Chronicles, the two of Esdras, and that of Tobit. This ends on page 688. On this page there

is a catch word, from which it would appear that the Bible is not complete. I have seen four copies, and they all resemble each other in this respect; it is therefore probable the work was never finished. The types are elegant; the text is much the same as the edition of 1671, more so than the Polyglott edition. There are, however, many variations from that edition, for Aurivillius says there are no fewer than twenty-three corrections in the first chapter of Genesis. The pages are marked in the Arabic character at the top of the leaf, and in the numeral at the bottom, which appears to be very incorrectly printed.

3. THE HOLY BIBLE, containing the Old and New Testament, in the Arabic Language. NEWCASTLE UPON TYNE: Printed by *Sarah Hodgson*. 1811. Quarto.

This is a very handsome edition of the Arabic Bible from the Polyglott text, and was executed by the late JOSEPH DACRE CARLYLE, Professor of Arabic in the university of Cambridge, under the patronage of the Bishop of Durham, and towards the expenses of which the Society for Promoting Christian Knowledge contributed *five hundred* pounds, and the British and Foreign Bible Society *two hundred and fifty* pounds. There are copies upon LARGE PAPER, one of which is in the Library of the British Museum, presented by the Bishop of Durham.

JOSEPH DACRE CARLYLE was Vicar of Newcastle upon Tyne, chancellor of Carlisle, chaplain to the Bishop of Durham, and professor of Arabic in the university of Cambridge. He was born in 1759. During his residence at Cambridge he applied himself closely to the study of the Arabic Language, and, assisted by David Zamio, a native of Bagdad, he availed himself of the fine collection of Arabic writings in the University Library.

In 1799 he was appointed chaplain of Lord Elgin's embassy to Constantinople, by which he had an opportunity of visiting and inspecting the libraries in that city; after which he travelled through Asia Minor, and making a tour through the principal parts of Italy, and through Tyrol and part of Germany, he arrived in England in 1801. The fatigues of his travels, added to his laborious application, produced a painful and distressing disease, which terminated his valuable life on April 12, 1804, at the early age of forty-five years. Besides the Bible above mentioned, he composed several works, all of which had for their object the revival of the study of Arabic literature.

4. BIBLIA SACRA ARABICE. LONDINI 1822. Octavo.

In a letter dated September 1st, 1817, John Barker, Esq., British Consul at Aleppo, to the British and Foreign Bible Society, the writer, speaking of the Bible in Arabic and Latin, printed by the congregation of the Propaganda, says, "Notwithstanding the bitter animosity which exists between the various sects of Christians, and the Catholics in Turkey, the *Propaganda* succeeded, a century and a half ago, in publishing a Bible in Latin and Arabic, which is considered as genuine by all parties. It is in three vols. folio, and is now become so scarce, that there are probably not fifty copies in all Arabia; when offered for sale it fetches from £10 to £15."

"If, on these suggestions, the Society should resolve to make another impression of the Arabic Bible, for the benefit of the numerous poor Christians in the south of Turkey, the Latin version ought to be omitted; but the greatest care should be taken that the Arabic correspond exactly with the Roman edition; for the slightest deviation from that version, would induce

its rejection, unless, indeed, the Pope's approbation could be affixed to each book, when, of course, it would obtain full credit with the Catholics, and an easy reception with the Armenians, Syrians, and Greeks, as indicating its conformity to the old Roman edition, which, as I said, they hold, equally with their Catholic brethren, in great veneration."*

This edition corresponds with the suggestions of Mr. Barker. It is printed in Arabic without the Latin version, and taken from the Propaganda edition of which I have already treated, and which is of little importance in biblical criticism. The edition consisted of 5000 copies, and was confided to the care of Dr. Macbride and Professor Lee, the Arabic Professors of the universities of Oxford and Cambridge. It was published at the expense of the British and Foreign Bible Society, who presented this copy, together with an impression of all the editions published either by themselves or under their protection and patronage, to His Royal Highness's collection.

* Fourteenth Report, 1818, p. 126.

Arabic Pentateuchs.

1. Pentateuchus Mosis Arabicè. LUGDUNI BATAVORUM,
Ex Typographia Erpeniana Linguarum Orientalium.
Prostant apud Johannem Maire, 1622. Quarto.

According to Hottinger,* this Pentateuch, having been made from a Hebrew copy, and being a more literal version than that of Rabbi Saadiah Gaon, requires a knowledge of Hebrew completely to understand it. It was composed by JUDÆUS AFRICANUS, in Mauritania, and in the most difficult places this version follows the Chaldaic paraphrases. It is dedicated to John Borel, Secretary of the States of Zealand. From the preface we learn that it was made from an Arabic Pentateuch expressed in the Hebrew character. Erpenius, who compared it with the Hebrew text, and with the version of Saadiah, gives a decided preference to it over that of Saadiah, the phrases of which, he says, frequently depart from the Hebrew, and are oftentimes paraphrastic. The MS. is preserved in the Leyden Library, together with other MSS. left to it by the will of the celebrated Joseph Scaliger. It is written in a folio form, and in the Hebrew character. Scaliger gave a preference to it over the

* Thesaurus Philologicus, lib. I. cap. iii. p. 267.

Saadian version, because it keeps more to the Hebrew words, and expresses them nearly literally, with the exception of a few obscure places. Erpenius intended to have placed notes to these places, but had not time for the labour; indeed, he contemplated publishing the whole of the Old Testament in Arabic, and purposed in that edition to have performed the task. Neither has he given a Latin version, because he says the version is so literal that any one who wishes it may employ that of Arias Montanus for the purpose. It is not unlikely that the author of this Arabic version had that of Saadiah before him at the time—Carpzovius conceives there are strong internal evidences of this having been the case.

2. SPECIMEN Ineditæ Versionis ARABICO-SAMARITANÆ PENTATEUCHI e Codice Manuscripto Bibliothecæ Barberinæ edidit et Animadversiones adjecit ANDREAS CHRISTIANUS HWID *Hauniensis*. ROMÆ 1780. Octavo.

The Samaritan Manuscript of the Pentateuch, from which this Specimen was executed, is contained in the Barberini Collection, and, from being disposed in three columns, has been denominated the *τρίταπλον*, of which the right consists of the Hebrew-Samaritan text, the centre the Arabic, and the left the Samaritan version, all expressed in the Samaritan character. The MS., much mutilated (wanting the first thirty-four chapters of Genesis), was bought at Damascus in 1631, for Nicholas Fabricius Peiresc, and bequeathed by him to Francis, Cardinal Barberini. This MS. has been reported to be deposited in the Royal Library at Paris; but this is an error, as the preface to the present Specimen demonstrates. At the end of the Books of Leviticus,

Numbers, and Deuteronomy, dates are affixed, by which it appears that the MS. was commenced in the *thirteenth* (1243), and finished in the fourteenth century (1396). The Arabic version is said to differ much from that made by Rabbi Saadiah Gaon in the *tenth* century (a MS. of which was in the possession of my friend the Rev. Dr. Adam Clarke), and printed in the Constantinople Polyglott in 1546,* and the Specimen given consists of the forty-ninth chapter of Genesis printed in three columns, one containing the Arabic version in the Samaritan character, another the same version expressed in Arabic letters, and the third the Arabic version from the Polyglott. The remainder of the volume is composed of notes, and a Philological Dissertation, by A. A. Georgius, addressed to A. C. Hwid.

* For particulars of this edition, see Vol. I. Part II. pp. 98—102.

Anglo-Saxon Version.

Although Christianity was introduced into Britain so early as the *first*, yet it does not appear that any version of the Scriptures in the vernacular tongue was made until the *eighth* century. Aldhelm,* Bishop of Sherborn, and Guthlac,† the first Saxon anchoret, are stated to have made Anglo-Saxon versions of the Psalter. Spelman the younger conceives the former of these (supposed to have been made about the year 706) to have been lost before the time of Alfred.‡ The Rev. Mr. Baber, whose Historical Account of the Saxon and English versions of the Scriptures previous to the opening of the *fifteenth* century, prefixed to his edition of Wiclif's New Testament, affords us the most copious and satisfactory information upon the subject, informs us that "among the Cotton MSS.§ is a most ancient Psalter; for it has well-grounded pretensions|| to be one of the books which Pope Gregory the Great sent to Augustin, first Archbishop of Canterbury, soon after his arrival in England.¶ The MS. is in Latin and Saxon. The Latin text is written in

* Balæus de Script. Brit. Cent. 1. c. 83. Epist. Adhelmi ad Eadfridum in Auctor. Hist. Dogmat. Usserii a Whartono, p. 351.

† Usserii Hist. Dogmat. p. 104.

‡ Translationem Adhelmi ex Danicâ tempestate periisse verisimile est. Præf. ad Psalterium.

§ Vespas. A. 1.

|| Wanley, Cat. MSS. Vett. Septent. p. 222.

¶ Anno 596.

that thin light hand, which characterizes MSS. penned in Italy. When, and by whom, the interlinear Saxon version was made, has never been ascertained, though all seem agreed that it is of very high antiquity.”*

Egbert, Eadfrid, or Eadfried, Bishop of Lindisfarne, or Holy Island, is reported by some writers to have translated into his vernacular tongue several books of the Bible; but others, in the opinion of Mr. Baber, with better reason on their side, deny this. The Rev. Mr. Horne† states, that at the earnest persuasion of Adhelm, Eadfrid executed a Saxon version of the Four Gospels, and that the MS. of this translation is now deposited in the Cottonian Library in the British Museum. This is the MS. of the Latin Gospels‡ alluded to by Mr. Baber as having been transcribed by Eadfrid, in honour of St. Cuthbert, about the year 680, which was afterwards ornamented with golden bosses and precious stones by Ethelwold, the successor of Eadfrid, to the see of Lindisfarne, and to which an interlinear Saxon version was added by Aldred, a priest. Different opinions are entertained with respect to the date of this interlineary version. Mr. Ingram supposes that it was made 360 years after the Latin version which it accompanies. Humphrey Wanley assigns it to the time of Alfred. This MS. is well known by the title of *THE DURHAM BOOK*, and is justly regarded as the finest specimen of Saxon calligraphy and decoration extant.§

* Smethii Bib. Cott. Hist. et Synopsis, p. xxxv.

† Introduction to the Critical Study of the Scriptures, Vol. II. p. 213.

‡ Nero, D. IV.

§ “ Its original depository (says Mr. Baber) was the episcopal church of Lindisfarne. When this religious edifice was ruined by the predatory Danes, in 793, the monks were obliged to leave their abode in Holy Island, and to seek for another asylum. In their passage to the Northumberland coast, this book of the Gospels, which they had borne away as their most revered treasure, fell into the sea. Some historians relate, that it was three days in the water; others, that the

A MS. in the Bodleian Library, known by the appellation of the Rushworth Gloss, from having belonged to John Rushworth, Esq., of Lincoln's Inn, is written in a similar hand, and probably about the same period. This also contains the Gospels in Latin, with an interlineary Saxon version, and is attributed to the *tenth* century. Another Saxon version of the Gospels is contained in a MS. in Benet College, Cambridge, which appears to be a transcript of some older MS. The author is unknown. There is a MS. of the same version in the Bodleian Library, which formerly belonged to Archbishop Parker, and it was published, together with an English version taken from the Bishop's Bible, by Fox the martyrologist, in 1571. It was revised and printed with the Mæso-Gothic version of Ulphilas, by Francis Junius and Thomas Marshall at Dordrecht in 1665, and reprinted at Amsterdam in 1684. ALFRED THE GREAT, distinguished by his valour, his wisdom, and his piety, is said to have been engaged upon a Saxon version of the Psalter, but did not live to complete his labour. Hearne* asserts the Psalter published by Spelman the younger, in 1640, to have been Alfred's version completed by some other hand; but Spelman does not venture to ascribe it to the King, for in the preface he says, "de autore hujus versionis, haud quicquam statuimus." The exertions

tide ebbing much farther than usual, it was found upon the sands three miles from the shore; but all attribute its preservation to the merits of St. Cuthbert. After its recovery it was deposited in a monastery at Chester, where it remained till the monks were again obliged by the Danes to emigrate. In the year 995 they settled at Durham. The recovery of this volume from the destruction with which it had been threatened by the devouring deep, was an event from which the monks of Durham derived considerable advantage. They pretended that this book was endowed with miraculous powers, and hereby imposed upon the ignorant and credulous with great success. I refer the reader, who is curious to be informed of the wonderful things which monks have related concerning this book, to Simeonis, Hist. Eccles. Dunelm." Note p. lx.

* Life of Alfred, p. 212.

of ÆLFRIC, Archbishop of Canterbury, in 995, to give the Scriptures in the Saxon tongue have been the most conspicuous, for he has translated the Pentateuch, and the books of Joshua, Judges, part of Kings, Esther, Job, Judith, and the two books of Maccabees. Part of these have been printed by Edw. Thwaites, under the title of “Heptateuchus, Liber Job et Evangelium Nicodemi; *Anglo-Saxonice*. Historiæ Judith Fragmentum; *Dano-Saxonice*. Edidit nunc primum ex MSS. codicibus *Edwardus Thwaites*, è Collegio Reginae. *Oxoniae, e Theatro Sheldoniano*, A.D. 1698.”

The Anglo-Saxon version, in the opinion of Michaelis, having been made from the *Vetus Italica*, or old Latin version, may serve to determine the readings of that version.

HEPTATEUCHUS, LIBER JOB, ET EVANGELIUM NICODEMI; *Anglo-Saxonice*. HISTORIÆ JUDITH FRAGMENTUM; *Dano-Saxonice*. Edidit nunc primum ex MSS. codicibus EDWARDUS THWAITES è Collegio Reginae. OXONIÆ, e *Theatro Sheldoniano*, An. Dom. 1698. *Typis Junianis*. Quarto.

This is the edition referred to in the preceding short account of Anglo-Saxon versions. It is sufficient to know that it proceeded from the Sheldon Press, to be satisfied as to the manner in which it is executed. There is an Engraved Frontispiece and Vignettes, and initials, all on copper. The book is dedicated to GEORGE HICKES, *Literaturæ Anglo-Saxonicæ Instauratori*. An Address to the Reader follows, in which the contents of the book, and the sources whence derived, are pointed out. The *Heptateuch*, about the end of the *tenth* century, by Ælfric, from

a MS. in the Bodleian Library; *Job*, also the version of Ælfric, from a MS. in the Cottonian Library, as described by Wm. L'Isle; the *Gospel of Nicodemus*, from a copy by Junius, from the Benedictine Library, deposited at Cambridge, to which various readings from some other MS. have been added in the margin by Junius. This Gospel is spurious, and has been made into Anglo-Saxon from a Latin MS. translated from the Greek. The fragment of the *History of Judith*, written at the time of the Invasion by the Danes. Then follow *Testimonia*, in Saxon and Greek, to which succeeds the Preface of Ælfric in Saxon. The Heptateuch and Book of Job occupy 168 pages. The Gospel of Nicodemus, and the fragment of the History of Judith, are separately paged, and consist of twenty-six pages. Four pages of Notes to the Preface and Pentateuch, and two pages of Various Readings taken from a fragment of Exodus, formerly belonging to Wm. Nicolson, and by him presented to his friend Edmund Gibson, and from the margin of an apograph of Junius of the Gospel of Nicodemus, and a fragment of the History of Judith.

Gothic Version.

“The Goths, to whom the present subject relates, were not only a race distinct from the Goths of Sweden, but derived not even their origin from that country. Their ancient habitation was to the east of the Borysthenes; but, wandering gradually westward towards the provinces of the Roman empire, they at last settled in Wallachia. It was during their residence in that country that they received a translation of the Bible in their native language, from their celebrated Bishop Ulphilas, whose name is variously written by the Greek and Roman authors, Vulphila, Urphila, Gilphula, &c., and who invented the Gothic alphabet, or rather composed it in imitation of the Greek. He translated the Old Testament as well as the New, without the exception of any single book; for though Philostorgius asserts that Ulphilas omitted the Book of Kings, from an apprehension that the martial spirit of his nation might be roused by the relation of the Jewish wars, yet this opinion has been confuted by Knittel in his learned commentary.”*

Ulphilas lived in the *fourth* century, in the time of Valens and Valentinian; was by birth a Cappadocian, and has immortalized himself by his translation of the Scriptures into the lan-

* Michaelis Introd. to the New Testament, Vol. II. Part 1. pp. 130, 131.

guage of the Goths, of which people he was the Bishop. The version has been taken immediately from the Greek; but there have not been wanting advocates of an opinion that the translation was made from the Latin, and it must be admitted that there are many traces of the Latin to be found in the Gothic version. If, however, we reflect upon the situation of Ulphilas—his appointment as Bishop of the Goths; and call to mind that he was the inventor of the Gothic alphabet, of which, at least, one half is taken from the Greek, we can scarcely doubt the version having been made from that language, and perhaps the traces of the Latin version may be accounted for by the natural supposition, that in many difficult passages the Bishop had recourse to the Latin version for assistance. Besides, Michaelis* has shown that the Gothic has many readings that are not to be found in any Latin version, some of which it has in common with Greek MSS., though others, not inconsiderable in number, are peculiar to it alone. As an instance of the former we may notice the passage in Luke xi. 15, where *ανθρωποι* is omitted in the Vulgate and all Blanchini's MSS., but retained by Ulphilas. It retains in many words the Greek terminations, as *Γαλιλαιας* *Ιουδαιιας*, *Ιεροσολυμων*, Luke v. 17.

But a very small portion of the Old Testament in this version has hitherto been discovered, and this, in 1817, by Signor Maï, and published by Maï and Castillionei in 1819. The discovery was made in the Ambrosian Library at Milan. Signor Maï, the keeper of the MSS. of the Vatican Library, in examining *two Codices Rescripti*, was surprised to find some Gothic writing in one of them, which upon further examination proved to be fragments of the Books of Kings, Ezra, and Nchemiah. Thus rewarded for his investigation, his spirit of inquiry impelled him

* Vol. II. Pt. I. p. 151.

to explore some other MSS. of a similar kind, and he discovered *four* others, having also portions of the Gothic version. From the account published by Signor Maï and his coadjutor, the Rev. Mr. Horne has drawn up the following statement,* which I cannot do better than transcribe in this place.

“The *first* of these five Gothic MSS. (which is noted S. 36) consists of 204 quarto pages on vellum; the later writing contains the homilies of Gregory the Great on the Prophecies of Ezekiel, which from their characters must have been executed before the *eighth* century. Beneath this, in a more ancient Gothic hand, are contained the Epistles of St. Paul to the Romans, 1st and 2nd Corinthians, Ephesians, Philippians, Colossians, and 1st and 2nd Timothy, Titus and Philemon, together with a fragment of the Gothic calendar. The Epistles to the Romans, Corinthians, Ephesians, and to Timothy, are very nearly entire, and form the chief part of this MS.; of the other Epistles considerable fragments only remain. The titles of the Epistles may be traced at the heads of the pages where they commence. This MS. appears to have been written by two different copyists, one of whom wrote more beautifully and correctly than the other; and various readings may be traced in some of the margins, written in a smaller hand. Entire leaves have been turned upside down by the *rescriber* of this manuscript.

“The second MS., also in quarto, and noted S. 45, contains 156 pages of thinner vellum, the Latin writing on which is of the eighth or ninth century, and comprises Jerome’s exposition of Isaiah. Under this has been discovered (though with some difficulty, on account of the thickness of the Latin characters,

* Introd. Vol. II. pp. 94, 95.

and the blackness of the ink) the Gothic version of St. Paul's two Epistles to the Corinthians, the Galatians, Ephesians, Philippians, Colossians, the two Epistles to the Thessalonians, and to Titus. What is deficient in the preceding MS. is found in this, which has some various readings peculiar to itself.

“In the *third* MS., noted G. 82, a quarto Latin volume, containing the Plays of Plautus, and part of Seneca's Tragedies of Medea and Œdipus, Signor Maï discovered fragments of the Books of Kings, Ezra, and Nehemiah. This discovery is peculiarly valuable, as not the smallest portion of the Gothic version of the Old Testament was known to be in existence; and, further, as it furnishes a complete refutation of the idle tale repeated by Gibbon after preceding writers, viz., that Ulphilas prudently suppressed the four Books of Kings, as they might tend to irritate the fierce and sanguinary spirit of his countrymen. The date of the Latin writing of this MS., which Maï decyphered with great difficulty, is not specified; but, on comparing his specimen of it with other engraved specimens, we are inclined to refer it to the *eighth* or *ninth* century.

“The *fourth* specimen (noted I. 61) consists of a single sheet in small quarto, containing four pages of part of St. John's Gospel in Latin, under which are found the very fragments of the 25th, 26th, and 27th chapters of St. Matthew's Gospel, which are wanting in the celebrated MS. of the Gothic Gospels preserved at Upsal, and usually known by the appellation of the *Codex Argenteus*.

“The *fifth* and last MS. (noted G. 147), which has preserved some remains of Gothic literature, is a volume of the proceedings of the Council of Chalcedon; under the later writing have

been discovered some fragments of ancient authors, whose names Signor Maï has not specified; and also a fragment of a Gothic Homily, in which several passages of the Gospels are cited, and the style of which he thinks shows that it was translated from some one of the fathers of the Greek church. The characters of this MS. bear a close resemblance to those of the *Codex Argenteus*, at Upsal, which was executed in the *sixth* century."

The most important MS. of the New Testament in the Gothic version is that denominated the *CODEX ARGENTEUS*, which has been repeatedly described by various writers. It is sufficient, therefore, for the present purpose, to state that it contains the Four Gospels, though several passages are deficient. It is ascribed to the *sixth* century, and is written on fine, thin, and smooth vellum, of a purple or a violet colour. The letters are in *silver*; but the initials are in *gold*, and the first three lines of the Gospels of St. Luke and St. Mark (the commencement of St. Matthew and St. John are wanting), the Lord's Prayer, and the titles of the Evangelists are likewise in *gold*: hence, the MS. has sometimes been called *Codex Aureus et Argenteus*. It is preserved in the Library of the University of Upsal in Sweden. The characters in this MS. are so deeply impressed that they have been supposed by some to have been done by means of a warm iron, or cut with a graver, and afterwards coloured. Others conceive each letter to have been painted. It is supposed to have been the property of Alaric, King of Thoulouse, whose kingdom and palace was plundered by Cloris in 507, and it is also conjectured to have belonged to Amalaric, whom Childebert vanquished in 531. No certain knowledge respecting it exists before the discovery of it in the abbey of Werde or Werden in Westphalia in 1597, by Anthony Marillon, who extracted a few passages, and inserted them in a Commentary on the Gothic

Alphabet, published by Bonaventura Vulcanius. Other passages were afterwards transcribed by Arnold Mercator, and given by Gruter in his “*Inscriptiones Antiquæ*.” From the abbey of Werden it was transmitted to Prague for security during the triennial war which ravaged that district, whence it fell into the hands of the Swedes, who sent it to Sweden, and it was deposited in the Library of Queen Christina. From this place it suddenly disappeared, and was at length brought to light again in the Netherlands. It is supposed by some that Isaac Vossius received it as a present from the Queen; but many think it was brought away by stealth, which is the most probable conjecture. Travelling through Holland in 1662, Puffendorf purchased it for Magnus Gabriel Count de la Gardie for 600 dollars, and it was presented by him to the Royal Library at Upsal, where it at present remains. These Gospels have been printed first at Dordrecht in 1665, again at Amsterdam in 1684; these are in Gothic characters. George Stiernhelm edited it, and printed it in Latin letters at Stockholm in 1671, accompanied by the Icelandic, Swedish, and Latin Vulgate. The Swedish Archbishop Benzel has also given a splendid edition in Gothic and Latin, edited by S. Lye at the Clarendon Press at Oxford in 1750. And, lastly, by M. Zahn at Weissenfels in 1805, which is by far the most complete and the most useful edition, either for critical or biblical purposes.

In the year 1756 M. Knittel discovered in a *Codex Rescriptus* in the Library of the Duke of Brunswick at Wolfenbüttel, some fragments of the Epistle of St. Paul to the Romans. They were published by him in 1762, and reprinted at Upsal in the following year, with notes by the celebrated Ihrc. In this MS. there is the Gothic and a Latin version in parallel columns, and it is conjectured to have been written in the *sixth* century.

These fragments have also been printed in the Appendix to the second volume of Lye's Saxon and Gothico-Latin Dictionary.*

The titles of the works above referred to are as follow :—

1. *ULPHILÆ partium ineditarum in Ambrosianis palimpsestris repertarum specimen* ; ex Ezra, Nehemiah, Epistola Pauli ad Philippenses, &c. Goth. Gr. et Lat., curâ A. MAII et C. A. CASTILLIONÆI, MEDIOLANI 1819. Quarto.
2. *QUATUOR EVANGELIORUM Versiones Gothica et Anglo-Saxonica*, ex Cod. Argent. et aliis ; edd. F. JUNIO et T. MARESCHALLO : accessit F. Junii Glossarium Gothicum, Runicum, &c. Amstelodami 1684. Quarto.
3. *QUATUOR EVANGELIORUM Versio Gothica*, ex Codice Argenteo, cum Interpretatione Latinâ E. BENZELII, Observationes suas et Grammaticam Gothicam adjecit EDWARDUS LYE, OXON. 1750. Quarto.
4. *ULFILAS, Gothische Bibelübersetzung, die älteste Germanische Urkunde, nach IHREN's text, mit einer Gram. wörtlichen Lateinischen Übersetzung, sament einer Sprachlehre, und einem Glossar, bearbeitet von FULDA, REINWALD, und ZAHN, WEISSENFELS 1805. Quarto.*
5. *ULPHILÆ Versio Gothica nonnullorum capitum Epistolæ Pauli ad Romanos è Cod. MS. edidit et commentatus est F. A. KNITTEL, HALÆ, s. d. Quarto.*

* For information relative to Ulphilas and the Gothic Version, the reader is referred to a collection of Pieces on the subject made by A. F. Busching, and published in 4to. at Berlin in 1773. Of this work only 130 copies were printed. There are several typographical errors which do not occur in the originals, most of which are in the Library of His Royal Highness.

Georgian Version.

This version belongs to the *eighth*, although the first printed edition of it was not executed until the *eighteenth* century. The version was made by Euphemius the Georgian, the founder of the Ibirian or Georgian monastery at Mount Athos; and it is remarkable that in the year 1817 the original autograph of Euphemius was discovered, and from which the Moscow Bible Society were engaged in making a correct transcript, with the view of printing a faithful edition of the Georgian Scriptures. The knowledge of this interesting fact is derived from the exertions of the Rev. Dr. Pinkerton, on the part of the British and Foreign Bible Society. The Moscow Bible Society having, in 1816, printed 5000 copies of the New Testament in the Georgian language, Dr. Pinkerton suggested to them the propriety and usefulness of printing also an edition of the entire Bible, and, upon inquiry as to the text which should be adopted in the edition, it was ascertained that there had never been but one edition of the Bible in the Georgian language, and that it was published at Moscow about the end of the last century. This version, however, was stated to have been made from the Slavonian version, and to be very incorrect, and that, on this as well as on other accounts, very few copies had ever reached Georgia. Conversing one morning with Prince George, one of the sons of the late king Heraclius, on the difficulties which im-

peded the furnishing the Georgians with a complete edition of the Bible, Dr. Pinkerton learned from the Prince that while lately reading in the annals of their nation, and of the reign of his ancestor, in Georgia, he had fallen upon a passage in which it was said, that when *St. Euphemius* had translated the Holy Scriptures into the Georgian language, he deposited a copy of it in the Ibirian, or Georgian Monastery, at Mount Athos. Dr. Pinkerton communicated this interesting piece of information to Prince Galitzin, the President of the Moscow Bible Society, who made inquiries concerning it, and, after many months, ascertained the existence of the precious manuscript. The following is the Letter from the Librarian of that monastery, *Nicephorus*, addressed to Prince Galitzin:—

“According to the request of your Highness, I have made proper search in the Library of this monastery. I have found different books in the Georgian language, of which some are written on parchment, and others on paper.

“For a very long time we were entirely ignorant of their contents, having no knowledge of the Georgian language. It is only between four and five years that a Georgian monk, named *Laurentius*, visited this monastery, whom we requested to examine these works, and it is from his testimony and explication that the annexed catalogue has been prepared.

“Among the said books there are *two large volumes of the Old Testament* on parchment. We possess also some other MSS. in the Georgian language, which are not indicated in the catalogue, and of the names of which we are still ignorant.

“Respecting a MS. of the Bible, translated by St. George, the first Apostle of Christianity in ancient Ibiria, we are entirely

ignorant. The MS. of the Georgian Bible which we possess in our library, is in the hand-writing of St. Euphemius, the Georgian, the Founder and the Patron of this Holy Monastery, the Chrysostom of this nation, and the first who translated the Old and New Testament into the Georgian language, and who gave to his countrymen translations of other works, and also composed several himself.

“ It is impossible for us at present to transcribe these books, as none of us understand the Georgian language; and it is equally impossible for us to part with the originals mentioned in the catalogue, as the most terrible excommunication and anathemas have, from time immemorial, been pronounced, by the Holy Synod and the Patriarchs, against those who should dare to carry away, or in any manner whatever dispose of, a single volume of this library: the preservation of it is due to these sage precautions.

“ At different periods learned travellers and others have had permission to read these books; but none of them were ever allowed to carry a single volume out of the monastery.

“ From these circumstances your Highness will observe, that the only way to attain the laudable and Christian object in view, will be to send some persons learned in the Georgian language, in order to take a faithful transcript of the Georgian Bible, or of any of the other MSS. which may be found salutary or useful.

“ When such individuals shall arrive here, they shall be fraternally welcomed by us; and we shall do our utmost to afford

them every possible facility, in order to obtain the desired object.”

“ NICEPHOR,

“ Librarian of the Ibirian Monastery of Mount Athos.

“ Mount Athos, Oct. 15, 1817.”

The MSS. referred to in the foregoing letter are thirty-nine in number, and chiefly on theological subjects. *The Old Testament* in two vols.,—*The Four Gospels*—*The Acts of the Apostles*—*The Psalms*—*The Gospels*, in the vulgar idiom, which Dr. Pinkerton supposes to be the civil character, for there is a great difference in the Church and the civil character. The former is known almost solely by the clergy. *The Commentaries of St. Chrysostom on St. Matthew's and St. John's Gospels*—*The Works of St. Gregory*, the theologian—*The Discourses and Moral Maxims of St. Basil the Great*—*The Autograph Works of St. Euphemius*,* the Georgian, &c. &c.† Two MSS. of the Georgian version of the Gospels are said to be in the Library of the Vatican at Rome.

From Dr. Henderson's interesting Biblical Researches we learn that, previous to the *fifth* century, the Georgians used the Greek ritual, and also the language and character of the Greeks, not only in the services of the church, but even in their own language, whenever they wished to commit any thing to writing. After the invention of the Armenian letters they were introduced among the Georgians by the Armenian Patriarch Isaac, and the Georgian Alphabet has since that period been formed from the Armenian. In Georgia there is a two-fold dialect, one used by the clergy and the learned, the other the language of

* He lived in the Eighth century.

† British and Foreign Bible Society's Report for 1820. pp. 35, 36.

common life. The latter is stated to be a corruption of the former, and Dr. Henderson says it holds the same relation to it that the Italian does to the Latin. The Georgian Bible is in the purer dialect. Not only are the dialects different, but there are also two alphabets. One called *Kuzuri* is the sacred or ecclesiastical character, in which all the books of the church are written. It is only acquired by the Priests, or those who wish to cultivate sacred literature—the other is called *Kedouli*, in which every thing civil, political, or mercantile is written. This is little more than 500 years old.

The Georgian version of the Scriptures must have been made from the Septuagint, and, had it not been altered and remodelled from the Slavonian, would have been a version of considerable importance. The Psalms, the Prophets, and the New Testament were printed at Tiflis at the commencement of the *eighteenth* century, by order of the Prince Vaktangh, and the entire Bible at Moscow in 1743. The arrangement and completion of this edition by Prince Vakuset, at the expense of his brother Bachar, the printing of it by the permission of the Holy Synod, the correction of the proofs by four native Georgians and Prince Vakuset, are detailed by Dr. Henderson in his *Biblical Researches*,* and he has inserted the Preface to the Bible written by the Prince, taken from *Eichorn's Einleitung*, ii. *Band*. § 318. The Moscow Bible Society have printed two editions of the New Testament from this Bible, one in 1816, consisting of 5000 copies, in the *Kuzuri*, or church character, and the other in 1818, of 2000 copies, in the *Kedouli*, or civil character. Both editions are in quarto.

* Pp. 519—522.

German Versions of the Scriptures.

Rabanus Maurus, a pupil of the celebrated Alcuin, a native of Germany, and a monk of the abbey of Fulda, a man distinguished by his learning and his piety, is said, in conjunction with Haimo and Walafrid Strabo, to have made an ancient German or Teutonic translation of the Scriptures in the *ninth* century; but if such ever existed, it is now most likely irrecoverably lost, as not a fragment of the supposed version has hitherto been met with. He was, however, the author of a Latin and Franco-Theotisc Glossary of the Bible, a copy of which, under the title of *Glossarium Latino-Theotiscum in tota Biblia Sacra Veteris et Novi Testamenti*, is still extant in the Imperial Library at Vienna. From this work Otfrid is said to have derived much assistance in his Rhythmical Harmony of the Gospels.*

To the end of the *tenth*, or the commencement of the *eleventh* century, is ascribed the Teutonic version of the Psalms, and of the Book of Job. It was made by Notker, and is reported to have been undertaken for the benefit of the monks under his care, that they might understand what they sang.

* Townley's *Illust. of Biblical History*, Vol. I. p. 279. See also Schilteri *The-saurus Antiquitatum Teutonicarum*, Ulmæ 1728, 3 vols. folio. *Præfatio Generalis* à J. Frickio, p. vii. Vol. I.

There are *three* persons of the name of Notker, and it is somewhat difficult to determine to which of these the translation is to be attributed. The *first* has the surname of *Balbulus*, the Stammerer, who died in the year 912. The *second* was called *Physicus*, or *Medicus*, from his profession, and *Piperis Granum*, Grain of Pepper, from the severity of his monastic discipline; also *Pictor*, from his skill in the art of Painting. He died in 975. The *third* Notker, to whom the version is most generally ascribed, was surnamed *Labeo*, from the thickness of his lips. He died in 1022. A copy of this translation, under the following title, is in His Royal Highness's Library:—*Psalterium Davidicum Notkeri Tertii Labeonis è Latino in Theotiscam Veterem linguam versum et Paraphrasi illustratum cum Interp. et Notis J. Schilteri, Ulmæ 1726, folio*. This is also published by Schilter in his *Thesaurus Antiquitatum Teutonicarum*, accompanied by a Critical and Historical Dissertation by Bernard Franck. The Book of Job is lost. The learned Schilter has also published a twofold paraphrase of the Song of Solomon—one a Rhythmical one in the Latin language, the other in the old Francic, or German dialect. These Paraphrases were made by Willeram, the abbot of Ebersburg, in Bavaria, a native of Franconia. The Imperial Library at Vienna has a MS. on parchment, containing fragments both of the Old and New Testament, written in the old German tongue, chiefly in verse, and composed in the year 1210. Goldastus* makes mention of an elegant Paraphrase of the Old Testament in German verse, which was made for the Emperor Conrad IV. by Rodolph ab Ems, about the year 1260. According to the testimony of Walchius,† there were several ancient German versions made from the Latin; but they were mostly very obscure, and so barbarous as

* *Rerum Alamannicarum Scriptores*, Vol. III. p. 105. Francof. 1661. fol.

† *Bibliotheca Theologica*, Vol. IV. p. 77.

to be almost unintelligible.* The author of the version contained in the first German Bible with which we are acquainted is unknown.

Of versions in the modern languages of Europe none has equalled in celebrity that of the German made by Martin Luther. This celebrated Reformer being impressed with the importance of furnishing the people with vernacular translations of the Scriptures, applied himself with incredible ardour to the study of Hebrew and Greek. In the course of one year he is said to have translated the whole of the New Testament from the Greek, and to have submitted the same to the revision of Melancthon upon his return to Wittenburg, after his confinement in the castle of Wartburg in 1522. The Seven Penitential Psalms from the Latin of Reuchlin had been published in 1517. The Pentateuch was sent forth in 1523; the Historical Books, the Book of Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Songs, in 1524; the Prophecies of Jonah and Habakkuk in 1526; those of Zechariah and Isaiah in 1528; the Book of Wisdom in 1529; Daniel, and the remaining Apocryphal Books, in 1530; the entire Book of Psalms in 1531; and the rest of the Prophetical Books in this and the succeeding year. The translation was so well received, and circulated with such rapidity, that a second edition of the New Testament was printed in the same year as that of its first publication. In the revision of the translation both of the Old and New Testament, Luther derived the greatest assistance from his zealous coadjutor Philip Melancthon. A correspondence with many eminent

* “Exstant versiones Germanicæ ante Lutherum, sed tam obscuro stylo elaboratæ, ut vix intelligi queant, uti queritur Matthesius, in Conc. de Vita Lutheri, f. 142.” *J. G. Seyrich Memoriam Secularem Primæ Editionis Translationis Bibliorum Germanicæ B. M. Lutheri. Dresdæ 1734, 4to.*

men was established relative to points of biblical criticism, and, in short, no pains were spared to render the version eminently correct and clear. A party of learned men assembled daily with Luther at Wittenburg, to revise every sentence translated from the Hebrew and Greek. Melancthon collated the Greek original, Caspar Cruciger the Chaldec, and other professors the Rabbinical writings. Justus Jonas, John Bugenhagen, and Matthew Aurogallus were likewise assistants in the work. Some idea of the care bestowed upon this translation may be formed from the following letter, which is copied from Townley's *Illustrations of Biblical Literature*.* It is addressed by Luther to Spalatin, secretary to Frederic of Saxony, after returning from Warthburg:—"I translated not only John's Gospel, but the whole of the New Testament, in my Patmos; but Melancthon and I have now begun to revise the whole of it, and it will, by the blessing of God, do us credit. We sometimes need your assistance to direct us to suitable modes of expression. Prepare yourself, therefore, but supply us only with such words as are simple, and avoid all that are confined in their use to the camps or court. We wish the book to be distinguished for the simplicity of its style. To accomplish this, in one difficult passage, we beg you will furnish us with the names, colours, and if possible, a sight of the *precious stones* mentioned in Revelation XXI." This request (adds Mr. Townley) had reference to the elector's collection of gems. Spalatin complied with the wish of his friends, and transmitted to them the precious stones in question, which, after due examination, they sent back. Again, in a letter which Melancthon addressed to the celebrated physician, George Sturciad, dated the 5th of May, 1522, he speaks of the whole version being in the hands of the printers; and states that he had paid particular attention to the different kinds of

* Vol. II p. 276.

money mentioned in the New Testament; and had also consulted with many learned men, that the version might express them with the utmost accuracy. He begs his correspondent to give his opinion, and to consult Mutianus, as being profoundly skilled in the knowledge of Roman antiquities; and entreats him to attend to this application, from a regard to the general good, and to do it immediately, because the work was in the press, and printing with great expedition. On the 2nd of November, 1522, he thus expressed himself in a letter to a friend:—"In my translation of the Old Testament, I am only in Leviticus. It is inconceivable how much writing letters, business, conversation, and many other things, have interrupted my progress. I am now determined to shut myself up at home, and to use despatch, so that the Five Books of Moses may be sent to press by January. We shall print them separately: after that we proceed to the historical parts of Scripture, and lastly to the Prophets. The *size* and *price* render it necessary to make these divisions in the publication."

"In accomplishing this translation Luther had to encounter various difficulties, not only from the different idioms of the Hebrew and German languages, but from the proper names of the animals mentioned in the Pentateuch, and the parts of them noticed relative to the Jewish sacrifices. In a letter to Wenceslaus Lineus he exclaims, 'How difficult and laborious the task, to force the Hebrew writers to speak German, which they resist, like the nightingale refusing to quit its delightful melody to imitate the coarse notes of the monotonous cuckoo!' And in another to Spalatin, he writes, 'We find so much difficulty in translating Job, arising from the sublimity of his style, that he appears much more impatient of our translation than of the consolation of his friends, or he would certainly have sat for ever on the dunghill. Unless, perhaps, the author meant that his book

should never be translated. This has caused the delay of the press in this third part of the Bible.'

"By the friendly aid of Spalatin he obtained much information respecting different species of *Insects* and *Reptiles*, as well as of *Wild Beasts* and *Rapacious Birds*. He also employed butchers to *dissect* different *animals* at his own house, that by examining their different parts he might accurately express the sacrificial terms. But Luther was not satisfied with inquiries only of this nature, for he wisely called in to his assistance in this great work, several singularly learned and pious professors of divinity, that each might contribute towards the perfection of the whole. Their method was to assemble from time to time, when each came prepared, by having previously studied the particular parts of the Bible then under consideration. Some of the professors excelled in an acquaintance with the Chaldee paraphrases, or Targums; others in the Rabbinical writings; while others brought various lights from the Greek Septuagint, and the fragments of the Greek translations of Aquila, Symmachus, and Theodotion. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own *manuscript* version; Melancthon brought the Greek, and Cruciger the Chaldee, and the other professors the Rabbinical writings. Thus they proceeded to examine the whole, sentence by sentence, till after sufficient deliberation it was agreed, either to confirm, alter, correct, or improve the translation, as occasion required; and so desirous were they of producing a correct translation, that they sometimes returned *fourteen successive days to the reconsideration of a single line, or even a word!*"*

The whole Bible was first printed in 1534, since which time it has gone through innumerable editions, receiving various cor-

* Townley's Illustrations, Vol. II. pp. 277, 278.

rections, admitting various interpolations, and being adapted to the different communions in Germany. It has even been translated, as an archetype, into other Teutonic dialects.*

GERMAN EDITIONS.

1. Biblia Sacra Germanica. Sine loco aut anno. Folio. EDITIO PRINCEPS.
2. Augsburg. Sine anno. Folio.
3. Sine loco aut anno. Folio. (1470.)
4. Ant. Koberger, Nuremb. 1483. Folio. 2 vols.
5. Halberstad 1522. Folio. 2 vols.
6. A. Steyner, Augsburg 1524. Folio.
7. Dittenberger, Meyntz 1534. Folio.
8. C. Froschover, Zurich 1551. Folio.
9. M. Lutheri, 1558. Folio.
10. Wittemburg, 1561. Fol.
11. Francof ad Mæn. 1565. Folio.
12. H. Krafft, Wittemberg, 1576. Folio.
13. Witteb. 1603. Folio.
14. „ 1607. Folio.
15. Luneburg, 1627. Duodecimo. 4 vols.
16. Strasburg 1630. Folio.
17. Nuremberg 1644. Fol.
18. cum Notis. Nürnberg, 1652. Folio.
19. Wittemb. 1664. Quarto.

* Geddes's Prospectus, p. 82.

20. Biblia Sacra Germanica. M. Lutheri, Francof ad Mæn. 1679.
Duodecimo, 2 vols.
21. Luneburg 1682. Octavo.
22. Rineb. 1708. Folio.
23. Nürnberg 1710. Folio.
24. H. H. Holle, Hamb.
1710. Quarto. 3 vols.
25. Rineb. 1720. Duodecimo.
26. J. and C. Cotte, Tubin-
gen 1730. Folio.
27. (Chart. Max.) Halle 1732.
Quarto. 2 vols.
28. N. Haas, Leip. 1733.
Octavo. 2 vols.
29. J. Lange, Halle and Leip.
1733-39. Fol. 6 vols.
30. S. H. Baron and C. H.
von Canstein, Halle,
1733. Quarto. 2 vols.
31. Halle, 1744. Octavo.
32. von H. Burckhardt, J. Ru-
dolph, Basil 1753. Svo.
33. von G. F. Seiler Erlang.
1781. 12mo. 3 vols.
34. F. Rosalino, Wien. 1789.
Duodecimo, 3 vols.
35. von G. F. Seiler, Erlang.
1796. Duodec. 4 vols.
36. J. C. W. Augusti et W.
L. M. de Wette Heidel-
berg, 1809-14. Octavo.
37. Lond. 1813. Svo.

38. Biblia Sacra Germanica. M. Lutheri, Augusti et de Witte,
1820. Octavo. 5 vols.
39. Berlin 1821. Octavo.
40. Francof. 1821. Octavo.
41. von Moses Mendelsohn,
Berlin 1825. Octavo.
42. von G. F. Seiler, Erlan-
gen 1825. Duodecimo.

French Versions.

Peter Valdo or Waldo, an opulent merchant and a citizen of Lyons, a great friend and benefactor to the Waldensian Churches, of which he has sometimes erroneously been regarded as the founder,* is said to have either translated or encouraged others to translate various portions of the Scriptures into the French tongue.† Whether Waldo really translated any portion of the

* “It is not true that Waldo gave this name (Waldenses) to the inhabitants of the valleys; they were called *Wallensis*, or Vaudés, before his time, from the valleys in which they dwelt. This we find in P. Damian’s Letters, who calls them *Subalpini*, that is, the same as *Waldenses*, and in *Ebrardus de Bethune*, who wrote in the year 1212, where he asserts, that they called themselves *Wallenses quia in valle lachrymarum manerent—because they abode in the valley of Tears*: so that we see that this Etymology rather has respect to the place where they lived, which was in the Valleys of *Piedmont*, than to the name of Peter Waldo.” *Allix’s Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont*, 4to. Lond. 1690, p. 167.

† “Stephen de Borbone, who died in 1261, says that Waldo, not being sufficiently learned for the work, employed and paid *Stephen de Ansa*, or *Emsa*, an ecclesiastic, and a noted grammarian, with another priest named Bernard Ydros, both of Lyons, to execute the translation, in which De Ansa dictated, whilst Ydros wrote; and that they were engaged, also, in the translation of other religious works. Stephen de Ansa was afterwards beneficed in the cathedral of Lyons, and died by a fall from a solarium or chamber which he had erected. Reinerius, however, an opponent of the Waldenses, who lived in 1250, says that ‘being somewhat learned, he taught the people the *text* of the New Testament, for which he was

Holy Scriptures into French, it is not easy to determine; it is, however, probable that he did so, although the existence of such version is now not to be ascertained. Thuanus and Massonus say, "He caused the writings of the Prophets and Apostles to be translated into the popular language, or French;" and Walter Mappeus, the chaplain of Henry II., informs us, that a book containing the Psalms, accompanied by a gloss, and the greater part of the books of both laws (i. e., the Mosaic Law and the Gospel), was presented by the Waldenses to Pope Alexander III., at the Council of Lateran in 1179. There was also a translation into Waldensian intended for the use of the Vaudois, Vallenses, or Waldenses, the inhabitants of the valleys of Piedmont, whose history abounds with interest; but this translation does not appear to have extended beyond the New Testament, and a few of the books of the Old Testament. A collection of MSS. obtained by Sir Samuel Morland, who resided at Geneva, and dispensed the bounty of the British nation to the poor persecuted Waldenses, was presented in 1658 to the Public Library of the university of Cambridge. One of the volumes of this collection, marked F, contains portions of the New Testament in

reproved by the bishop.(a) One of the first objects of his (Waldo's) pursuit was to put into their (the Waldenses') hands the word of life; and he either himself translated, or procured some one else to translate, the Four Gospels into French; and the next was to make them acquainted with their sacred contents. Matthias Illyricus, a writer who prosecuted his studies under Luther and Melancthon, and was one of the Magdeburgh centuriators, speaking of him, says, 'His kindness to the poor being diffused, his love of teaching and their love of learning growing stronger and stronger, greater crowds came to him, to whom he explained the Scriptures. He was himself a man of learning; so I understand from some old parchments—nor was he obliged to employ others to translate for him, as his enemies affirm.' " *Jones's History of the Waldenses*, Vol. II. p. 10.

(a) Townley's *Illustrations of Biblical Literature*, Vol. I. p. 377. Le Long, *Bibliotheca Sacra*, Vol. I. p. 313. fol. Paris 1723.

the Waldensian language. Sir S. Morland describes the MS. as being written in a fair, distinct, but very ancient character, and contains the Gospel of St. Matthew, the 1st chapter of St. Luke, the Gospel of St. John, the Acts of the Apostles, the 1st Epistle to the Corinthians, the Epistles to the Galatians, Ephesians, Philippians, the 1st Epistle to the Thessalonians, the 2nd Epistle to St. Timothy, St. Titus, the eleventh chapter of the Epistle to the Hebrews, and the First and Second Epistles to St. Peter: these last two imperfect. In a volume marked E is a MS. of the Proverbs of Solomon and Ecclesiastes.* Le Long mentions a MS. copy of the New Testament, written also in the Waldensian dialect, preserved in the library of the city of Zurich. It is in duodecimo, written on parchment by one of the Barbs or pastors, and supposed to be posterior to the year 1100. The Acts of the Apostles, translated into the Romance, or vulgar French dialect, is said to have been made by Lambert of Liege, a canon regular of St. Christopher, who died in 1177;† and a Paraphrastical version of the Psalms in French, by Pierre de Patis, about 1200. Le Long has given a specimen of this Paraphrase from a copy in the Royal Library at Paris, made by a scribe of the name of Linardin. It is as follows:—"Bakun chi ne alat el cunsel des feluns, & en la veie des pecheurs ne stout, & en la chaere de pestilence ne fist." The books of Kings, Maccabees, and other historical books, were also translated into French under the following title:—"Plusieurs Battailes des Roys d'Israel en eontre les Philistiens et Assyriens," &c., of which the MS., executed before the 13th century, is in the British Museum MSS. Reg. 19. D. 1. 7. Under such a title it is not difficult to believe that this translation may be embellished with the introduction of various fables and legendary tales, tinc-

* Morland's History of the Churches of Piedmont, fol. p. 98.

† Le Long, Bibl. Sacra, Vol. I. p. 324.

tured with the superstition and bigotry of the times in which it was made. Some of these translations were composed in rhyme, and were of sufficient popularity to be sung.* A metrical version of the Bible from Genesis to Hezekiah, by being written in rhyme, and easy to be sung, soon became popular, and produced the desired impression on the minds of the people.† Warton also mentions prose and metrical translations of the Latin Bible in the years 1343 and 1380, by Macè and Raoul de Presles. The *Historia Scholastica* of Peter Comestor has already been noticed.‡ This once highly popular work was translated into French by Guiars des Moulins, a priest and canon of St. Peter's of Aire, in 1291, of which a copy is in the British Museum. There is also a copy in the Royal Library of Paris. It contains from the Book of Genesis to the Proverbs of Solomon, and has the name of the translator marked in the prologue. No. 6820. Le Long mentions another MS. of an equal or greater antiquity in the Library of St. Genevieve, which contains all the Sacred Books, with the exception of that of Job, whose history is very briefly narrated. The Litanies of the Saints are at the foot of the Psalter. Le Long remarks that the name of St. Louis is not found among them, although he was canonized in 1297, from which he infers that this MS. is of a date anterior to that time, and, perhaps, of the age of the translator. The same author mentions another translation into the dialect of Picardy, in which the Litanies are rhythmical, and the name of St. Louis also omitted, and another of the same kind in which St. Bernard is omitted.§ Father Simon states the French version of Guiars des Moulins to be nothing more than a translation of the *Historia Scholastica*, without the glosses or interpolations, and in this opinion he is followed by the chief writers on the subject.

* Warton's History of Poetry, Vol. II. p. 107.

† Ibid. Vol. II. p. 108.

‡ Vol. I. Part I. p. ccxlv.

§ Bibl. Sacra, Vol. I. p. 315.

Among the Harleian MSS. (No. 4388) in the British Museum, is a very beautiful specimen of calligraphy, in a translation of the Proverbs of Solomon into the eight-syllable verse of Norman French, accompanied with a gloss. This rhythmical translation was made by Sanson de Nanteuil. The plan of the MS. is first to give a verse or more of the Latin Vulgate; this is succeeded by a versified translation, and then comes the gloss, which is sometimes moral, sometimes allegorical. It was written at the request of an Anglo-Norman lady, and is thus noticed by Turner in his History of England :—"Another clerical rhymmer, to whom the versification of our ancient poetry must have been much indebted, was Sanson de Nanteuil, who lived in the reign of Stephen. He then wrote what he calls a *Romanz*. It is a translation of the Proverbs of Solomon into eight-syllable verse of Norman French, with a copious *glosse*." And, he adds, "If quantity could compensate for defect of quality, he would abundantly satisfy us, for he has contrived to rhyme above 12,000 lines into couplets."*

An ancient MS. Bible, conjectured by some to be the version of Oresme, complete to the 12th chapter of the Epistle to the Hebrews without a gloss, and which formerly belonged to the Library of Louis XII. in Blois, is now preserved in the Royal Library of Paris, No. 6701. Le Long conceives the writing of the MS. to be more ancient than the time of Oresme, and he has given the following curious specimen of the dialect from the first chapter of Genesis :—"El commencement crea Dieu Ciel & terre. La terre a decertes estoit vain & voide & tenebres estoient sur la face de abisme, & l'esprit de Dieu estoit posté sur les eawes. Et dist Dieu, soit fait lumiere, & fait est lumiere, & Dieu vist que ele fu bone & devisa lumiere de

* Vol. I. p. 445.

tnebres, & apella lumiere jour & tenebres nuit, & fait est vespre & matin un jour. Donq dist Dieu, soit le firmament fait en mylicu des eawes & departe eawes des eawes. Et Dieu fist le firmament & disseveri les eawcs qe estoient sous le firmament. Et isi est fait. Et Dieu apella le firmament ciel, & fait est vespre & matin le second jour. Lors dist Dieu, Soient les eawes assemblees qe sont sous ciel en un lieu & apicrge secke, & isi est fait. Et Dieu apella secke terre, & assemblees a decertes deseawes & apella meers. Et Dieu vi qel fut bone, & dist, Germe terre, herbe verdissaunt & fesaunt semail & fu portaunt poume, fesaunt fruit juste son gendre, le semail de qui soit en se memes sur terre. Et isi est fait. Et terre porta herbe verdissaunt & portaunt avaunt semail juste son gendre & le fust fesaunt fruit & chacune manere de semail eiaunt solom la espece. Et Dieu vi & que ceo fu bone, & fait est vespre & matin le tiers jour.— Et Dieu dist veez ieo ai done a vous tote herbe portaunt avaunt semail sur terre, & tous fust qe unt en soi meme semail de son gendre quil soient a vous en viande & à toutes choses ei auns almes de terre & aient oisel de ciel & a totes choses qui souant vivaunz en terre & en quels est alme vivaunte quil eient a user, & fait est isi. Et Dieu vist tottes choses quil fist, & estoient mult bones, &c.”*

Le Long supposes that this MS. embraces the translation made by the order of St. Louis, for the writing appears to be of that period, and of which John de Serres speaks in his History of France, in the Life of Louis IX., to the year 1227. This king, he informs us, was delighted with the reading of the Scripture, and caused it to be translated into the French language. The following is given as a specimen of this MS. from the first Psalm :—“ Benert soit le bier que ne foreic el consail des en-

* Bibl. Sacra, Vol. I. p. 314.

grées & ne estuet en voie de pecheours, & ne siet en la chaier de pestilence. Mais sa volenté fust en la volenté de nostre Seignor, & il pensera à la lei par jour & par nuit.”*

John de Sy translated some of the books of Scripture into French. Le Long mentions† the Five Books of Solomon, Isaiah, and eighteen chapters of Jeremiah, accompanied with an exposition. Also the Five Books of Moses, Joshua, and the first chapter of Judges. This translation was made under the direction of King John, and a MS. of the same, written in 1373, is preserved in the Royal Library of Paris.

Under the auspices of Charles V. a new translation of the whole of the Bible was undertaken. Prior to this time we have already seen that the versions have been little more than translations of the *Historia Scholastica* of Peter Comestor. This version has been attributed to Nicolas Oresme, Bishop of Lisieux, in Normandy, whose death is recorded in 1382. Le Long has taken great pains to show that although Oresme translated the works of Aristotle, and some other authors, out of Latin into French, and that Charles V. paid great attention to his advice and counsel, yet that it is nowhere expressly stated that he translated any portions of the Bible. Little doubt is now entertained respecting the author of this version—it is attributed to Raoul de Presles, the illegitimate son of Raoul de Presles, who was Secretary to Philip the Fair, Louis X., and Philip V. He is known as the translator of St. Augustin’s City of God, during the progress of which labour he was allowed a pension of 600 livres.‡ The translation of the Bible was made about 1377. Le Long cites the Prologue to a MS. of this translation, in

* Bibl. Sacra, Vol. I. p. 315.

† Ibid. Vol. I. p. 324.

‡ Warton.

which Raoul de Presles states that he was commanded by Charles V. to translate the Bible.*

Julian Macho and Peter Farget, two monks of the order of St. Augustin, are reported to have been the editors of an edition of the Old and New Testament in French, published without a date, but ascribed to 1477. Santander regards this as the first French version, but Le Long and Marchand consider it to be merely a revised edition of the translation by Guiars des Moulins. An edition printed about the year 1478, edited by Wm. Le Menand, and another in 1495, by Jean de Rely, are most likely only other editions of the *Historia Scholastica*. There is an edition, supposed to be printed by Ant. Verard in 1487, a copy of which upon vellum is in the Royal Library of Paris.

1. La Bible en Francoys. *Sine loco, aut anno, aut typographo.* (Sæc. xv.) Quarto.

I have taken considerable pains to ascertain the author of this version of the Bible, or rather the History of the Bible, the printer of the edition, and the place where printed, but without success. I have examined all the MSS. of "*Le Bible Historiée*" contained in the Royal, Harleian, Lansdowne, and other collections of MSS. in the Library of the British Museum. I have had the kindest assistance of the officers of that establishment to inquire into the history of this edition, but without effect. It is, I believe, the version of *Guiars des Moulins*, printed without a gloss, but it varies in many respects from all the MSS., and all the printed copies I have been able to examine. It most

* Le Long, *Bibl. Sacra*, Vol. I. p. 319.

nearly approaches that printed by Michel Le Noir about 1515, a copy of which is in the British Muscum, but in many places it varies considerably. As a specimen of the version I shall here transcribe the Decalogue :—

“Tu nauras dieu que moy ne adoureras nulles ydolles, ne feras ne croyras ne nauras : mais lesseras tous dieux estranges ne naymeras q̄ ung seul dieu. Tu ne prēdras mie lc nō de dieu en vain : & si ne juras mie pour neant. Ne si ne pariureras mie le nō de dieu. Tu garderas mes festes et les jours qui sont a moy sacrez et que jay cōmādez a garder Et les garderas tellemēt q̄ nulz ouvraiges tu ny feras. mais te reposeras toy et ta beste & ta mais-gnic. Tu porteras hōneur & reverence a ton pere et a ta mere. Tu ne occiras mie ne ne mettras nulz hommez a mort ne dc cucur ne de fait par malice ou par malivolēce. Tu ne seras mie ribauld ne de volente ne de fait : ne nauras compaignie a autre femme que a la tienne. Et par cestui commādement est deffēdue luxure en q̄lque maniere que ce soit. Tu ne seras mie larron ne ne feras larrecin. Et par cestui commademēt est defendu quon ne preigne riens de lautrui par larrecinne p̄ roberie ne par force ne p̄ voulēte ne par usure ne par rapine ne p̄ simonie ne par mauvaises enores na par mauvaise & faulce marchandise ne par quelcōque autre maniere injuste et non mie tant seullement le prendre est deffendu mais aussi le retenir a tous ceulx a qui on doivt. Tu ne porteras mye faulx tesmoignaige cōtre ton pesme ne ses prez ne ses champs ne ses heritaige : ct par ce commādement appert clerement que nō mye tant seullement de prendre ne aussi de retenir riēs de lautrui est larrecin et peche mortel : mais les souhayter : les counoyter autrement que apoint. La dizieme commandement est tel que tu ne convoites mie la femme de ton p̄ chain ne son garson ne sa damoyselle ne son serf ne sa serve ne son beuf ne son asne ne chose que appartient a luy. Et ce sont les dix commandemens que nostre

seigneur escripuit dedēs les deux tables de pierre et voulut que la peuple disrael gardast ceste loy. Et plusieurs autres commandemens statuz et ordonnances leur fist: mais a tous et a toutes qui appartiennent a ces dix commādemens.” This work is printed in a Gothic letter, resembling the type used by Antoine Verard, and it is arranged in two columns on each page. There are signatures, but neither catchwords nor paging. It consists of 190 leaves, the first having a wood-cut, very ably executed, of the Deity, seated (within a diamond-shaped space) with two fingers and the thumb of the right hand held up as in giving a benediction. The left hand holds a book which rests on the knee, and has inscribed on it the following words:—“Ego sum alpha et o.” The feet of the Deity are resting on a globe. At the upper part of the engraving, in the right hand corner, is the symbol of St. John the Evangelist, and in the left that of St. Matthew. Those of St. Mark and St. Luke are beneath the figure, and occupy the two remaining corners of the engraving. On the reverse of the last leaf is a wood-cut, representing the Crucifixion of Christ, and Figures of the Virgin on the right, and of St. John on the left. There is a peculiarity in this volume which deserves notice: the reverse of signature *iiij*, and the recto of *v*. are blank, and there is evidently an omission of that part of the text which should occur here. In the present copy a leaf has been inserted, and the text taken from some other edition to supply the deficiency. It is admirably executed, and so strongly resembles the original type as at first to have deceived many who are much in the habit of examining books and manuscripts.

The type appears to me to be Parisian, and I should conceive the work to have been printed about the latter part of the Fifteenth century. I have not been able to find another copy.

The Books of the Bible contained in the abridgment in this edition are Genesis, which is pretty much at length; Exodus, Numbers, Deuteronomy I., II., III., IV., Kings, Jeremiah, Jonah, Ruth, Tobit, Daniel, Esther, Job. No one book is complete. In many places there is an intermixture of commentary or gloss. The whole concludes with an account of the seven ages of the world.

The Book commences thus:—

Cy commence la bible en francoys
Et premierement
Comment dieu crea le ciel et la
terre.

And terminates as follows:—

Cy finist ce present libre.

2. La Bible en Francoys. Imprimée a Paris par Anthoine Verard 1517. Folio. 2 Vols.

This is an edition of “La Bible Historiée,” and is elegantly printed by Antony Verard, who executed several editions of this Bible. The first is supposed to have been made in 1487, as before mentioned. The version is that of Raoul de Presles. The initials in this work are remarkable, particularly the L on the half-title, “LE PREMIER VOLUME DE LA BIBLE EN FRANÇOIS. The Letter L represents the head of a man. The work is printed in a Gothic letter, and arranged in two columns. There are signatures, and the pages are numbered. There is also a running title, but there are no catchwords. Several wood-cuts, some of considerable size, but of rather indifferent execution, are intrò-

duced into the work. There is a long table of contents—this is preceded by a prologue, or preface, commencing “Poures pecheurs aveuglez de biē faire,” &c. In this preface it is stated that “ce present livre q̄ est la sainte Bible laquella a este translatee de Latin en Francois sans riens adjouster q̄ pure verite cōme il est en la Bible Latine: riēs na este laisse sinon choses qui ne se doivent point translater. Et a este la trāslation faicte nompas pour les clerics mais pour les lais & simples religieux & hermites qui ne sont pas litterez comme ils doiuent aussi pour autres bonnes personnes qui vivēt selon la loy de jesuchrist lesquels par le moyen de ce livre pourront nourrir leurs ames de divines histoires & enseigner plusieurs gens simples et ignorans.” The preface then goes on to enumerate the several books, and the import of those contained in the work. The first volume extends to the Psalter, and terminates with the following subscription of the printer, accompanied with his colophon:—*A la louenge de dieu le createur et de sa tres sacrée mere finist le premier volume de la grant Bible en François historiee et corrigeée avec le psaultier. Et fut achevé dimprimer le xviii^e jour d'octobre Lan mil cinq cens et dix sept pour Anthoine Verard demourant devant la rue neufve nostre dame. Ou au palais au premier pillier devant la chappelle ou lenchante la messe de messeigneurs les presidents.*

The second volume contains a table of contents, and the remaining books of the Old, and the whole of the New Testament. This volume has also a preface, inciting to the reading of the sacred volume. There is no title-page to the New Testament. At the end of the Apocalypse we read *A lhonneur et louenge de la benoiste trinite de paradis a este imprimee ceste Bible en François hystoriee pour Anthoine Verard marchand libraire demourant a Paris devant la rue neufve nostre dame a l'enseigne sainte jehan levangeliste ou au palais au premier pillier de-*

vant la chappelle ou len chante la messe de messeigneurs les presidens.

3. La Bible en François Historiee et Nouvellement imprimee. A Paris (*pour Anthoine Verard, sine anno*). Folio. 2 Vols.

This edition corresponds with the preceding, but is printed upon stouter paper. There is only the first volume in the Library, and that terminates the Psalter. The following is the subscription of the printer:—*A la louëge de dieu la creuteur et de sa tres sacree mere finist le premier volume de la grant Bible en Francoys historiee & corrigeë nouvellement avec le psaultier. Imprimee a Paris.* The same wood-cuts accompany this as in the previous one.

4. LA SAINCTE BIBLE en Francoys translatee selon la pure et entiere traduction de St. Hierome conferee et entierement revisitee selon les plus anciens et plus corrects exemplaires, &c. *Imprime en ANVERS par MARTIN LEMPEREUR, An. MD et XXX. Cum Gratia et Privilegio Imperiali.* Folio.

The above title, which is composed in red and black, is enclosed within a handsome wood-cut border, representing various scriptural subjects, the Four Evangelists, St. Peter, St. Paul, the Devises of Charles V., and the Printer.* The Bible is printed in a Gothic character, in two columns on a page, and various

* The initials M. K. denote the Flamand name of the Printer—Martin Kayser.

wood-cuts are interspersed in the volume, being principally placed at the head of the chapters, immediately after the Arguments, which are prefixed to each chapter throughout the whole of the Old Testament. After a Kalendar, and two figures to show the Dominical and the Golden letter for the year, is a Privilege for the publication by the Emperor Charles subscribed thus :—*Dōne en nostre ville de Malines le quattriesme de Juillet. Lan de grace mil cinq cens et trente : de nostre Empire le premier* Escript dessoulz. Par Lempereur en son conseil: Et soulz signe Faurel.*

A Prologue, enumerating the divisions of the Old and New Testament, follows, and is succeeded by a Table of the contents of the same. At the end of the Table is a wood-cut Engraving in six compartments, representing the work of creation. The leaves are numbered, and the Old Testament consists of ccccix. The New Testament has the title enclosed within the same wood-cut border as the Old, is prefaced by a Table of the Epistles and Gospels for the year, and the leaves are numbered to xcix. In this, as in the Old Testament, the parallel places are marked in the margins. The book is very handsomely printed, and ends with the following subscription :—

A la louēge de Dieu soit. Ceste Bible fut achebee
 D'imprimer le dixiesme jour de Decembre.
 Lan Mil Cinq cens et Trente
 En Anders par Mar-
 tin Lempereur.
 Spes mea Jesus.

This edition is attributed to Jacques le Fevre d'Estaples, com-

* This cannot be correct, as Charles V. was elected Emperor in 1519.

monly known as *Jacobus Faber Stapulensis*, of whom some account has been given in a previous part of this work.* We have there seen his labours in an edition of the *Quincuplex Latin Psalter*. In addition to this and many other works, this learned man translated the Books of the Old and New Testaments, and, according to *Le Long*, they were published in the following order :—

The Psalms. Paris 1523, 8vo. Ibid. 1525, 8vo. Sine loco, 1530. 8vo.

The New Test. Paris 1524, 2 vols. 8vo. Paris and Basil. 1525. 8vo. Sine loco, 1529, 8vo.

The Bible. Antwerp 1528, 4 vols. 8vo. Ibid. 1530. fol.

The latter editions, it will be perceived, were printed at Antwerp, and the reason to be assigned for this is a Prohibition of the work, passed by the Parliament of Paris Aug. 28, 1525, expressed in the following terms :—*Qu'il n'est pas expédient, ni utile a la chose publique, qu' aucunes Translations de la Bible fussent permises estre imprimées—A ces causes, la dicte Cour a ordonné & ordonne, qu'il sera enjoinet de par le Roy à tous ceux qui ont en Possession les Livres du Cantique, du Pseautier, Apocalypse, les Evangiles, Epistres de St. Pol, & autres Livres du Vieil et du Nouveau Testament, contenuë en la Sainte Bible, qui ont esté de nouveau translatez de Latin en Francoys et imprimez : & aussi un Livre imprimé, contenant aucuns Evangiles et Epistres des Dimanches et aucunes solemnitez de l'année, avec certaines Exhortations en Francoys ; les mettent et apportent dedans huict jours après la Publication du present Arrest.*"†

* Vol. I. Part II. p. 103.

† *Marchand Dictionnaire Historique, ou Memoires Critiques et Litteraires.* A la Haye, fol. 1758. p. 254.

The Svo. edition I have never seen ; that must be regarded as the *first*, and the subject of this article the *second* entire edition of the French Bible.

I have seen 2 vols. of an edition of this translation printed at Antwerp in 1528. They are in the British Museum, and marked vols. I. and IV. The first contains the Pentateuch, the other the Prophetical Books. The title is wanting, but the date is at the end, and the printer is Martin Lempereur.

5. LA SAINCTE BIBLE en Francoys translatee selon la pure et entiere traduction de St. Hierome, &c. *En ANVERS par Martin Lempereur. An. MDXXXIV. Cum Gratia et Privilegio Imperiali. Folio.*

This is the *third* edition of the French Bible, and varies very little from the preceding folio of 1530. In addition to the Privilege and the Kalendar is a Table intituled *Icy est brievement comprins tout ce que les livres de la sainte Bible enseignent à tous Chrestiens*. This is followed by a brief enumeration of the order of the Books of the Old and New Testament, and is succeeded by two others—one, containing an Interpretation of Proper Names of Men, Women, Places, &c.—the other, an Explanation of particular modes of speech, significations of particular words, &c., both being disposed in Alphabetical order. On the reverse of the last leaf of the Table is a wood-cut representing, in six compartments, the work of Creation, headed by the following passage from the 20th chapter of Exodus :—*Dieu crea par six jours le ciel et la terre la mer et tout ce quilz contiennent*, and subscribed by the following from the first chapter of Genesis :—*Dieu veit toutes choses quil avoit cree et estoient fort*

bonnes. The previous edition of 1530 has been carefully corrected for the present, which is enriched with marginal notes, giving the various readings and occasional explanations of the text. The Old Testament has cccxcvi leaves numbered, and the New Testament ci. The latter part has the same kind of title as the previous edition, a Table of the Epistles and Gospels for the year, and another entitled *Les Ans du Monde*. The wood-cuts ornamenting the edition are, as in the previous one, of rather rude workmanship; but the volume is altogether a very handsomely printed one. In the centre of the last leaf is the following subscription:—

A la louenge de Dieu soit. Ceste Bible
fut achebee d'imprimer le sixiesme jour de
April. Lan Mil Cinq cens trente
& quatre. En Anders par
Martin Lempereur.
Spes mea Jesus.

It is scarcely necessary to remark that this edition was also prohibited. A copy upon vellum, which belonged to Henry VIII., is now in the British Museum.

6. LA BIBLE qui est toute la Sainte escripture. En laquelle sont contenus le Vieil Testament & le Nouveau translatez en Francoys. Le Vieil de Lebrieu: & le Nouveau du Grec. (NEUFCHASTEL *par Pierre de Wingle* 1535.) Folio.

This is a Bible of great rarity, and is the FIRST PROTESTANT FRENCH BIBLE. After the title, as above, there occur seven

leaves not numbered. On the reverse of the title is a Latin Preface, by the celebrated Reformer John Calvin, addressed thus : *Joannes Calvinus, Cesaribus Regibus, Principibus, gentibusq: omnibus Christi Imperio subditis Salutem.* On the next leaf is an Address from Peter Robert Olivetan addressed thus :—*P. Robert Olivetanus l'humble & petit Traducteur a l'Eglise de Jesus Christ. Salut.* This is dated *Des Alpes le xii.^e de Fevrier. 1535,* and terminates with the following passage from the twelfth chapter of St. Luke, &c.:—*Ne craignez point petit troupeau car il a plu a vostre pere vous donner le royaume. Je te eusse escrit plus amplemēt: mais tu vous icy se destroict ou jesuis & de papier & d'autres choses.* The tenderness and simplicity pervading this epistle have been frequently remarked. An *Apologie du Traducteur* succeeds. This occupies six pages, and terminates with two passages from St. Paul's First Epistle to the Corinthians, chap. xiv.:—*V. F. C. a nostre allie & confeder le peuple de l'alliance de Sinai Salut.* occupies three pages, and terminates with a passage from St. Paul's Epistle to the Romans, chap. xii. On the reverse of the last leaf are some Latin pentameter verses by Joannes Eutychus Deperius, Amnuensis or Transcriber of the MS. of this French Version. The letters of each line of these verses form the Anagram of the Translator, "Peter Robertus Olivetanus." A Table of the Names and Order of the Books of the Old and New Testaments, with the number of chapters composing them, and the Register by which they may be found, follows next, and the reverse of this leaf contains the following lines:—

Au Lecteur Des deux Testamētz cōtenans
la volonte & parolle de Dieu.
Le Divin Testateur qui en testant ne ment
Et ne bouldroit frauder nullement sa partie :
Veult qui de tous soit len son double Testament
Et qua chascun en soit la teneur departie.

Ceu donc que la copie en est desia sortie
 Aux autres nations : pour toy peuple Francoys
 En ton language aussi a este assortie
 Affin que de ton droict plus asseure tu soys.
 Non seulement en libre escrit l'auras aincois
 En ton coeur l'escrira par divine pratique
 Ainsi quil a promis si tu oys et receois
 Du loyal Testateur le Testament publicque.

The Bible is divided into four parts;—the 1st extends from the Book of Genesis, which commences on the recto of Fueille^t j, to the Song of Solomon, fueil. clxxxvi. The 2nd part consists of the Prophetical Books, and has lxvi leaves. The 3rd part contains the Apocryphal Books, and forms lx leaves. The New Testament constitutes the 4th part, and occupies lxxviii leaves, after which, in leaves numbered from lxxix to cv, is a Table of Interpretations of Hebrew, Chaldee, Greek, and Latin words, prefaced by the Greek and Hebrew Alphabets, and numerals to 100, expressed by their proper signs, and by their French appellations. A List of the Errata, at the end of which is a passage from 1 Epist. John, chap. I.

Cí nous disons : nous nabons point de peche
 nous Decebos nous mesmes r berite
 nest point en nous.

And this subscription :—

Imprime par Pierre de Wingle dict Pirot Picard Bourgeois
 de Neufchastel Mil. CCCCC.XXXV.

The next part is an Address to the Christian Reader, by MATTHEW GRAMELIN, followed by an Index of the principal

things contained in the Bible. The whole concludes with a Register and the following subscription :—

Archebe d'imprimer en la Ville et Conte de
Neufchastel par Pierre de Wingle dict
Pirot Picard. Lan. M.D. XXXV.
Le iiii. jour de Juing.

There is also a colophon consisting of a heart surmounted by a crown and a scroll, with these words from the 50th Psalm :—
“Cor contritum et humiliatum Deus non despiciet ;” and the following acrostic verses, to perceive the design of which it must be remarked that the first letters of the several words of which they are composed form this couplet :—

Les Vaudois, Peuple Evangelique,
Ont mis ce Thresor en publique.

Lecteur entends si Verite adresse
biens donc onyr instament sa promesse
et bif parler : lequel en excellence
beult asscurer nostre gelle esperance.
lesprit Jesus qui visite et ordonne
nos tendres meurs icy sans cry estonne
tout hault raillant escumant son ordure.
remercions eternelle nature
prenons bouloir bienfaire librement
Jesus querons beoit Eternellement.

To the Apocryphal Books and the New Testament there are separate titles : the former has an Address Aux fideles lecteurs,
VOL. II.

and a Register of the Books ; the latter is followed by an Address
A tous amateurs de Jesus Christ & son Evangile Salut.

The Bible is arranged in two columns, and printed in what Dr. Dibdin calls a small secretary Gothic type. There are running titles, and a specification of the chapters ; explanatory notes and parallel places are marked in the margins.

From the Arms impressed on this volume, the copy originally belonged to the Prince Eugene of Savoy, and it has the autograph of J. Church, the Editor of Spenser, on the title-page. Dr. Dibdin states* that a beautiful copy of this edition was in the collection of the late Bishop of Ely, and a Large Paper Copy (*GRANDISSIME PAPIER*) is noticed in the curious Catalogue of the Books of Louis Henry de Lomenie Count de Brienne ; 1724, 8vo. No. 17. Earl Spencer's copy was from the Crevenna Collection. There is a good copy in the Library at Holkham.

Having thus particularly described the volume, it remains to notice its history. It is usually denominated the Olivetan Bible, from the translation having been made by Peter Robert Olivetan, who has Latinized his name Olivetanus. Calvin, it is generally believed, had a considerable share in the translation and revision of the Bible, and is reported to have withheld his name for fear of persecution, and to have published it in that of his uncle Olivetan. "But (as Mr. Townley judiciously observes) although it is probable that Calvin assisted in the translation, it is inconsistent with his well-known intrepidity of character, as well as with his approbation, expressed in his pre-

* Bibl. Spenceriana, Vol. I. p. 84.

face, and his afterwards publishing a revised edition, to suppose that fear occasioned him to suppress his name.”* According to the title-page, the Old Testament has been translated from the Hebrew, and the New Testament from the Greek. Whether it is to be regarded as an entire new translation, or partly such, and a revised edition of that of Jacques le Fevre, is not quite determined. It is said to have been completed in one year, which time would appear to be insufficient to execute so great a labour as a complete translation of the Old and New Testaments. The printer, Pierre de Wingle, received 1500 crowns of gold for the entire impression, which, says Debure,† although commenced in 1535, was not completed until 1537. It was printed at the expense of the Vaudois, amongst whom the greater number of the copies were dispersed. The destruction of these which must have occurred, amidst the numerous and severe persecutions of the inhabitants of the Valleys, will fully account for the rarity of the edition at the present day. The translator (Olivetanus) died at Rome in 1538, and is generally supposed to have been poisoned.

7. LA SAINCTE BIBLE en François translatee selon la pure et entiere traduction de St. Hierome, &c. *En ANVERS pour Antoine de la Haye demourant au Pan de Nostre Dame.* An. MDXLI. Cum Gratia et Privilegio Imperiali. Folio.

This edition is scarcely more than a reprint of the Antwerp edition of 1534, by Martin Lempereur. At the end is the following subscription :—

* Illustrat. of Biblical Literature, Vol. II. p. 433.

† Bibl. Instructive, Vol. I. p. 77.

A la louenge de Dieu soit. Ceste Bible fut
achever d'imprimer la douziesme jour de
Janvier. Lan Mil cinq cens qua-
rante & ung. En Anders
par Antoine des
Bois.
Spes mea Jesus.

8. La Grant Bible en François. A Paris pour Magdaleine Boursette veufue de feu Francoys Regnault. Octavo. 1543-44. 2 vols.

This is an edition of 'La Bible Historiée,' but the title-page of the first volume of this copy is wanting. It is mentioned by Le Long,* and corresponds with Verard's edition of 1517, previously described. The second volume has a title, and is as follows:—*Le Second Volume de la Bible en Francois 1543. On les Vēt a Paris en la grāt Rue saint Jacques a l'enseigne de Lelephāt par Magdaleine Boursette veufue de fen Francoys Regnault.* The date affixed to the subscription of Vol. I. is 1544. There are many wood-cuts of very inferior execution dispersed throughout the volumes.

9. La Sainte Bible. A Lyon par Jan de Tournes, 1554, Folio. 2 vols.

Le Long enumerates five editions of the GENEVAN translation of the Bible published in this year, of which the present

* Vol. I. p. 326.

one is the most splendid. The wood-cuts amount to nearly two hundred in number, and are principally placed at the heads of the chapters. These are beautifully executed. The present is a ruled copy. The Prefaces of St. Jerome to the whole Bible and to the Pentateuch precede the Bible, which is printed in a fine large round letter. There are the usual notes and parallel places marked in the margins, together with short summaries prefixed to each chapter. The first volume commences with Genesis, and terminates with Esther. The second contains the remaining books of the Old Testament, and an Index of the principal things contained in the Bible and New Testament. The volume concludes with a Table of the Epistles and Gospels for Sundays, &c., throughout the year. The title of the New Testament consists simply of the following, enclosed within a flourished border in the centre of the page:—*Le Nouveau Testament de Nostre Seigneur et seul Sauveur Jesus Christ*. Preceding the Old and New Testaments are Tables of the Books which they severally contain.

10. La Bible qui est toute la Sainte Esriture contenant le Vieil et Nouveau Testament, ou Alliance. Par Antoine Cercia, 1555. Folio.

This edition was unknown to Le Long. I conceive it to have been printed at Geneva. The title of the Bible has no place mentioned, but simply *par Antoine Cercia*; that of the New Testament is *A Geneve par Rene Houdouyn*. The type is alike, and the date 1555 is the same in each. The colophon, however, is different: that of the Old Testament is a man, with an open book in his hand, crouching on the earth; a serpent, the tail of which is entwined round the leg of the man, whilst

the body of the animal is passed through a globe ; a hand holding a sword over the man's head, and a figure representing the winds being vainly directed against a rock. From the mouth of the man issues a passage from Job xiii. 15,—*Etiam si occiderit me in ipso sperabo*. The colophon of the New Testament is a sword held by two hands in a flame, and the following passage from Matth. x. surrounding it:—*Non veni ut mitterem pacem in terram, sed gladium*. This is a PROTESTANT EDITION. There is an Address to the Reader ; a Summary of what we are taught by the Old and New Testament, and a short Interpretation of Hebrew, Chaldee, and Greek Proper Names prefixed to the Bible, which has numerous parallel places marked in the margin, and a few explanatory notes. At the end of the New Testament is a collection of particular modes of speech in the New Testament, and an Index to the principal things contained in the Bible.

11. La Bible qui est toute La Sainte Esriture contenant le Vieil et le Nouveau Testament, autrement La Vieille et Nouvelle Alliance. Par Francois Perrin pour Antoine Vincent. 1567. Octavo.

This Bible is also unnoticed by Le Long. It is a PROTESTANT EDITION, very neatly printed in a small but elegant type, and ornamented with wood-cuts. The Bible is prefaced with the usual Epistle to the Reader, the Summary of Scripture, a Table of the Books of the Old and New Testament, and a Table giving a Description of Time from the creation of the world to the year 1566. Arguments are prefixed to the Books, and Summaries to the Chapters. Parallel places are marked in the margin, but there are very few notes. The Apocryphal books

are wanting in this copy. After the New Testament are Interpretations of Hebrew, Chaldee, and Greek Proper Names, and an Index of the Principal Things in the Bible. There are also the Psalms *en Rime Françoise*, by Clement Marot and Theodore Beza, with musical notes, a Table to find the Psalms according to the order in which they are to be sung in the Genevan church on Sundays and Wednesdays, a Table of the Psalms arranged alphabetically, Forms of Prayer in the Administration of the Sacraments, a Catechism and a Confession of Faith. "The Psalms, translated by Marot and Beza," says Townley, "were sung by courtiers and commoners. No gentleman professing the reformed religion would sit down at his table without praising God by singing; and singing the praises of God formed an especial part of their morning and evening worship. The holy word of God was duly and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, and in all places where the ministers of the Gospel could gain admittance, and obtain conveniency. Multitudes were convinced and converted, established and edified; and the plain and zealous sermons of the reformers were singularly successful. Children and persons of riper years were catechised in the rudiments and principal articles of the Christian faith, and enabled to give a reason of the hope that was in them. The progress of the principles of the Reformation enraged the adherents to popery, and roused them to dreadful persecutions. The Cardinal of Lorraine attempted to check the influence of the Psalms of Marot, by French translations of *Horace*, *Tibullus*, and *Catullus*, to be sung in their stead, by the profane courtiers of France, and any others who might prefer ribaldry to piety. The reformers were arraigned before merciless judges, and condemned to the flames, or massacred in cold blood, without even the shadow of a judicial process. But the Christian views of the reformers rendered them intrepid, so that in 1559 they ven-

tured to celebrate the first national synod in the city of Paris, and drew up the *Confession of Faith*, which they presented first to Francis I. at Amboise, and afterwards to Charles IX. at the conference of Poissy, in 1561, which was followed by an edict, dated January 1562, granting the public exercise of the Protestant religion. The parliament at first refused to register the edict, using the expressions, *Nec possumus nec debemus*, "We neither can, nor ought to do it," but yielded after two express orders from the king. It contained a remarkable article concerning the manner in which the reformed ought to conduct themselves, and which stated, that "they should advance nothing contrary to the council of Nice, to the Apostles' creed, and to the Books of the Old and New Testament."*

12. La Bible qui est toute la Sainte Esriture : contenant le Vieil et le Nouveau Testament. De l'Imprimerie de François Estienne, 1567. Octavo.

This is a PROTESTANT EDITION, and agrees with the preceding. It has the Apocryphal Books, and at the end, with a

* Bibl. Illustr. Vol. III. p. 75, 76. The following is the Article referred to—it is numbered 5. "Nous croyons que le parole, qui est contenue en ces livres, est procedee de Dieu, duquel seul elle prend son autorité, et non des hommes. Et d'autant qu'elle est reigle de toute verité, contenant tout ce qui est necessaire pour le service de Dieu et nostre saint, il n'est loisible aux hommes ne mesme aux Anges d'y adjouster, diminuer, ou changer. Dont il s'ensuit que ne l'antiquité, ne la multitude, ne la sagesse humaine, ne les jugemens, ne les arrests, ne les edicts, ne les decrets, ne les conciles, ne les visions, ne les miracles, ne doyvent estre opposez à icelle Esriture sainte, ains au contraire, toutes choses doivent estre examinees, reiglees et reformees selon icelle. Et suyvant cela nous advouons les trois Symboles, assavoir des Apostres, de Niece et d'Athanase, pource qu'ils sont conformes à la parole de Dieu."

separate title-page, "Calendrier Historial." It is elegantly printed, and the present copy is a ruled one.

13. La Bible, qui est toute la Saincte Esriture contenant le Vieil et le Nouveau Testament. A Lyon par Jean Mareschal. 1569. Octavo.

This PROTESTANT EDITION has also escaped Le Long. It is printed in two columns in a small neat letter. The usual Arguments, Summaries, Parallel Places, and Marginal Notes are inserted. The Bible is prefaced by an Address to the Reader, and relates to the Almanack which follows; on the Golden Number, Solar Cycles, Eclipses, &c. The Calendar is printed in red and black, and ornamented with wood-cuts illustrative of the nature of the seasons, signs of the zodiac, &c. An Epistle upon the use of Scripture, a Summary of that which it teaches, a Table of the Books of the Old and New Testament, and a Chronological Table from the creation of the world to the year 1569, precedes the Book of Genesis. The New Testament has a separate title, and it is stated to have been printed *par Pierre Bernard*. Chorographical and Historical Tables precede the Argument to the Gospel of St. Matthew. After the Apocalypse are Interpretations of Hebrew, Chaldee, and Greek Proper Names; Index of the Principal Things contained in the Bible; an Address to all Lovers of the Word of God; a Poetical Address to the Church of Christ by Theodore Beza; the Psalms, by Marot and Beza, with musical notes attached; the Ten Commandments; the Song of Simeon; Prayers before and after Meat; the Lord's Prayer; the Articles of Faith; the Song of Moses—all in verse, accompanied with musical notes. To these succeed two Tables of the Psalms, according to the order in

which they are sung, and according to their alphabetical disposition; Forms of Prayer for the Administration of the Sacraments; a Catechism, and a Confession of Faith. The Apocryphal Books in this edition are in the translation of Beza, and, I believe, were first published in 1551. The Psalter was translated by Lewis Bude, Professor of Hebrew at Geneva. These, together with the whole Genevan translation, as revised by Calvin and Beza, were afterwards compared with the Hebrew and Greek Texts, and more accurately corrected by Cornelius Bonaventure Bertram, Anthony Faye, John Jaquemot, Simon Goulart, and John Baptist Rotan, of whom we shall here give some short notices.

THEODORE BEZA, one of the most celebrated Reformers, was born at Vezelai, a small town of Nivernois, in France, June 24, 1519. He was educated by Melchior Wolmar, an eminent Greek scholar, a great promoter of the Reformation, who, being invited to become Professor at Bourges, took Beza with him, and they remained together until 1535. Beza made great progress in acquiring a knowledge of the ancient languages, and took a Licentiate's Degree at Orleans in 1539. He paid much attention to polite literature, and composed some Latin Poetry, published under the title of "Poemata Juvenilia." Having abandoned the study of the law, for which he was originally intended, but which ill accorded with his inclination, he returned to Paris, and was presented to the priory of Long-jumeau, and another benefice; and his uncle, who had originally consigned him to the care of Wolmar, being in possession of the rich abbey of Frigidimontanus, and he being in expectancy of the same, gave himself up too freely to amusements and dissipations. He privately married a young woman of inferior birth, and kept his marriage secret for fear of losing his preferments. In this condition he was attacked with a fit of sickness, and

upon his recovery he abjured popery, avowed himself in favour of the Reformation, and determined upon devoting the remainder of his life to the service of religion. He resigned his priory, acknowledged his marriage by publicly celebrating the same, and the year following was appointed Greek professor at Lausanne. This situation he held for ten years, and his reputation was considerable. He read lectures on the New Testament to the French refugees, and published various works. One of the most singular of these was his apology for, or a defence of, the burning of Servetus for heresy, in answer to the work of Sebastian Castalio, who doubted whether it were just or useful to put heretics to death. A copy of Beza's remarkable work is in His Royal Highness's Library, and is entitled "*De Hæreticis a Civili Magistrati Puniendis, Libellus adversus Martini Belli,*" *Rob. Steph.* 1554, 8vo. His Latin translation of the New Testament, with notes printed by Rob. Stephens in 1566, may be regarded as his principal work; but he also translated into French Poetry such of the Psalms as Clement Marot had omitted to do. In 1559 he was admitted a citizen of Geneva, and settled there, and through the influence of Calvin was appointed Rector of the Academy. "About the same time (says Chalmers) the persons of rank in France, who had embraced the reformed religion, perceiving that they would need the support of a crowned head, cast their eyes on Beza, as the proper person to convert the king of Navarre, and confer with him on other matters of consequence respecting the reformation. In this Beza had complete success, and the reformed religion was publicly preached at Nerac, the residence of the King and Queen of Navarre. A church was built, and in the course of the following year, 1560, such was the zeal of the Queen of Navarre, that she ordered all the churches and monasteries of Nerac to be destroyed." Beza attended at the conference of Poissy in 1561, and preached frequently before the King of Navarre and the Prince of Condé

in Paris. He accompanied the Prince of Condé, and was at the battle of Dreux in 1562, in which the generals of both armies were taken prisoners. Beza returned to Geneva in 1563, after peace had been made. In the ensuing year Calvin died, and he was succeeded by Beza, who was then regarded as the chief support of the reformed party both in France and Geneva. He attended many synods on ecclesiastical affairs. In 1588 his wife died, they having lived in perfect conjugal felicity for about forty years. He was at this time seventy years of age, but in a few months he married Catherine Plania, widow of Francis Turuff of Genoa, whom he called his Shunamite, and who afforded him every attention under the increasing infirmities of old age. He did not discontinue his lectures until 1600. He lived five years afterwards, "retaining the memory of things long past, but almost totally deprived of that faculty in continuing a conversation. At intervals, however, he evinced his steady adherence to the religion to which he said he had been early called, lamented the years he had passed in folly and dissipation, and gave many suitable and affecting exhortations to his friends. He died Oct. 13, 1605, in the eighty-seventh year of his age." Chalmers has given a list of the principal of the works of Beza, in his *Biographical Dictionary*, Vol. V. p. 219.

CORNELIUS BONAVENTURE BERTRAM was a native of Thonars in Poitou, and born in 1531. He was a minister and professor of Hebrew successively at Geneva, Frankenthal, and Lausanne, at which place he died in 1594. He studied at Paris under Turnebus and Stratelius, but acquired his knowledge of Oriental languages from Angelus Caninius. He studied civil law at the university of Cahors, and escaped the massacre of St. Bartholomew by flying to Geneva. His works are much esteemed, and some of them have been incorporated in the *Critici Sacri*. Besides revising and correcting the Bible above mentioned, he

published a Dissertation on the Republic of the Hebrews, which went through several editions; an edition of Pagninus's *Thesaurus Linguae Sanctæ*; *Comparatio Grammaticæ Hebraicæ et Arabicæ*, and *Lucubrationes Frankendulenses* (from the place at which it was written), which consists of explanations of some difficult passages in the New Testament. Le Long has supposed him to be the principal editor of the Triglott Bible,* printed at Heidelberg in 1586.†

ANTHONY LA FAYE was a native of Chateau Dun, in France. He was a minister, and one of the professors at Geneva. He accompanied Beza and Rotan to the synod at Rome. He wrote Commentaries on the Psalms, Ecclesiastes, and the Epistles of St. Paul to the Romans and to Timothy; *Disputatio de Vernaculis Bibliorum Interpretationibus*, &c., and a Life of Beza. He died in 1616.‡

JOHN JACQUEMOT was likewise a minister of Geneva. He published a Lyric translation of the Lamentations of Jeremiah in 1591.

SIMON GOULART, a native of Senlis, near Paris, was born in 1543. He was also a Genevan minister. He published Translations of Seneca and Cyprian; *Morum Philosophia Historica*; Devotional Treatises, &c. He died in 1628.

JOHN BAPTIST ROTAN was a native of Geneva, and became minister of Rochelle. He subsequently was appointed minister of Castres, where he died.§

* Vide Vol. I. Part II. p. 94, ante.

‡ Townley.

† Chalmers—Townley.

§ Ibid.

14. La Bible qui est toute la Sainte Esriture : contenant le Vieil et Nouveau Testament. A Lyon. Pour Sebastien Honorati. 1570. Octodecimo. 3 vols.

The first volume only of this edition is in the Library. It is a PROTESTANT EDITION, and printed in a very elegant small type. There are no prefaces. After the title is the order of the Books, followed by the Bible itself, to which arguments and summaries are attached. There are the usual parallel places, and a few marginal notes. This volume terminates with Job. Earl Speneer possesses a complete copy of this edition.

- 15, 16. La Bible qui est toute la Sainte Esriture du Vieil et du Nouveau Testament. A Geneve 1588. Octavo.

There are *two* copies of this PROTESTANT EDITION of the Bible in the Library. In one there are the Apocryphal Books, the leaves of which are separately numbered, and in the other they are omitted. From an Advertisement which is prefixed, and addressed to Booksellers and Printers, it appears that this edition had been printed in *three* different forms, and that the expense attending it had been defrayed by some devout persons (most probably the ministers and professors of the Genevan Church under whose care this edition was prepared) for the use of the poor, the sick, the old, orphans, widows, &c. An Epistle (which is attributed to Theodore Beza), addressed to all Lovers of the Truth, precedes the Bible, which is printed in the manner common to these editions. Short Interpretations of Hebrew and other Proper Names are placed at the end of the New Testament.

17. La Bible qui est toute la Sainte Esriture du Vieil et du Nouveau Testament. A Geneve de l'Imprimerie de Matthieu Berjou, 1605. Octavo.

This PROTESTANT EDITION corresponds with the preceding one of 1588. It has the same Prefaces, Psalms, Spiritual Songs, Forms of Prayer, Catechism, Confession of Faith, &c. The copy is a ruled one, in beautiful condition, and was presented to the Library by the Rev. J. W. Fea, D.C.L., one of the Chaplains to His Royal Highness.

18. La Bible qui est toute la Sainte Esriture du Vieil et Nouveau Testament. A la Rochelle de l'Imprimerie de H. Haultin, par Corneille Hertman. 1616. Octavo.

This copy agrees with the preceding one. It is a PROTESTANT EDITION, and the printer of it specifically enjoyed the permission of the Synod of Saumur to print their Bibles. "The province of Xaintonge craving leave for Monsieur Hautyn (Haultin), of Rochelle, to print our French Bibles, he engaging his word to do them on better paper, with a fairer character, and at a cheaper rate than those of Geneva, which are now become very rare and dear. This synod doth permit the said *Hautyn* to print the Bible, and adviseth him to have a singular care that they be done most accurately and correctly."* At the same synod in 1596 Monsieur Adam d'Orival, minister of the church of Sancerre, was ordered "to write from the assembly to the church of Geneva, to acquaint them with the frauds committed by their booksellers, who vended in these parts a number of

* Townley's Bibl. Illust. Vol. III. p. 79.

Psalm Books, and New Testaments of the Old Translation, only prefixing a new title, as if it were a new impression and translation.”*

19. La Sainte Bible Françoisse selon la Vulgaire Latine reveue par la commandement du Pape Sixte V. Et imprimée de l'autorité de Clement VIII. Avec Sommaires sur chaque livre du Nouveau Testament extraicts des Annales du Cardinal Baronius. Plus les Moyens pour discerner les Bibles Françoises Catholiques d'avec les Huguenotes. Et l'Explication des Passages de l'Ecriture selon le sens des Peres qui ont vescu avant et durant les quatre premiers Conciles Oecumeniques. Par PIERRE FRIZON, Penitencier, et Chanoine de l'Eglise de Reims. *Premiere Edition.* A Paris par Jean Richer et Pierre Chevalier 1621. Folio. 2 vols.

CATHOLIC EDITION. Le Long enumerates no less than *thirty* editions of the Louvain Bible previously to the present one, on which, however, the greatest pains have been taken to distinguish it from the Genevan or Protestant ones so current at the time of its publication. This is the *first* edition in which the Summaries of the Books of the New Testament are taken from the Ecclesiastical Annals of Baronius, which was done, as the title expresses it, to distinguish the French Catholic Bibles from those of the Huguenots. From the following passage in the Bibliotheca Sacra of Le Long† great care appears to have

* Townley's Bibl. Illust. Vol. II. p. 79.

† Vol. 1. p. 330.

been exercised in the forming of this edition:—"In edendis hisce Bibliis versione usi sumus Doctorum Catholicorum, qui diuturnam in hoc labore operam collocarunt atque omni studio contendimus, ut emendarentur quædam errata, quæ in plurimis Gallicis translationibus remanserant, præsertim in Genevensi, ideo nonnullæ fuerunt censura notatæ."

The *first* French translation from the Latin Louvain Bible was published by Nicolas de Leuse and Francis de Larben, in folio, at Louvain, printed by Bartholomew de Grave in 1550. This edition was executed by order of Charles V., the Latin Bible having been previously examined with various original MSS. It was first translated into Belgic, then into French, without adding or subtracting a single word, as far as the different idioms would permit. Francis de Larben placed the Summaries to the several chapters. The privilege is dated Nov. 9, 1546, and is for *three* years, which afterwards was increased to *six*, as the work could not be printed in the first period. According to Le Long, this Bible is, however, only a revised edition of the Bible of Martin L'Empereur.* To the edition of 1621, now under description, there is, in addition to the printed title, a very splendid copper-plate title-page, representing the Pope on the right, and Louis XIII. on the left, both at full length. Beneath are their respective armorial bearings. An Address to the King by Pierre Frizon follows, and is succeeded by an Address to the Reader, detailing the points concerning this impression of the Bible, and which, alluding to the Protestant versions, says, *Qui doute que les mauvaises, heretiques et pestiferes versions de l'Ecriture, ne soient plus Bibles de Dieu, mais Bibles du Diable?* Referring, however, to some other Catholic versions, the reading of which has been permitted,

* Bibl. Sacra, Vol. I. p. 329.

it continues—*Et quant à ce que pour le regard des autres versions vulgaires faictes par quelques Catholiques, l'Eglise en permet la lecture, non universellement à tout le monde, mais particulièrement à ceux qui seront jugez dignes par les Pasteurs d'en avoir la permission; cela n'est pas deffendre les livres sacrez, non plus que quand une mere ne veut pas permettre à ses enfans, encore petits & imbecilles, ce qu'elle permet aux plus grands, à sçavoir, de se couper du pain à eux-mesmes, de peur qu'en le tranchant, ils ne se blessent; mais veut prendre la peine elle-mesme non seulement de leur couper, ainsi bien souvent de leur mascher; on ne peut pas dire pour cela, qu'elle leur deffende le pain. Ainsi l'Eglise voulant elle-mesme prendre la peine, d'exposer l'Ecriture toute interpretée par ses predications au simple peuple, & ne permettant de la lire sans exposition & interpretation, qu' à ceux qui sont des-jà plus fermes & valides, & ne sont pas si aisez à surprendre par les illusions des faulses interpretations de ceux qui veulent abuser du sens de l'Ecriture, pour les distraire de l'Eglise: & d'ailleurs, sçavent recognoistre que ces versions vulgaires n'estant point, autorisées de l'approbation universelle de l'Eglise, ce qui ne leur peut arriver, estant en langue vulgaire particuliere, ne sont pas capables fondemens de foy; Ou ne peut pas dire, qu'elle deffende au peuple la pasture & l'aliment de l'Ecriture: Car qu'il y ait infinies choses en l'Ecriture, qu'il soit plus utile aux infirmes d'entendre de la bouche de l'Eglise, avec les explications, & solutions qu'elle y donne, que de les lire dans l'Ecriture seule, sans l'aide d'aucune interpretation, ou solution que celle que l'ignorance, ou la presumption du lecteur luy peut fournir avec peril souvent, ou d'incredulité, ou de scandale, ou d'heresie; c'est chose trop visible.* After this address is a Chronological Table from the creation to 1620; the approbation of the Faculty of Theology of the university of Paris; the Privilege of the King, and the order of the Books in the Bible. This edition is executed in fine large print, and ornamented with

a great number of large copper-plate engravings, many of which display great ability. To each engraving there is a full explanation. The *first* volume terminates with the Book of Job. The *second* volume has simply for title—LE SECOND TOME DE LA SAINCTE BIBLE, 1621. To the Book of Psalms, with which this volume commences, there is a splendid engraving of King David by L. Gaultier. The title-page of the New Testament has a most beautiful engraving, representing Jesus Christ surrounded by the Four Evangelists and Angels. Various copper-plate engravings are dispersed throughout the New, as in the Old, Testament. After the Apocalypse comes the Prayer of Manasseh; the third and fourth Books of Exodus; two Maps of the Places mentioned in the Bible; and then a distinct portion furnished with a separate title-page as follows:—*Moyens pour discerner les Bibles Françoises Catholiques d'avec les Huguenotes. Et l'explication des passages de l'Ecriture, selon le sens des Peres qui ont vescu avant & durant les quatre premiers Conciles Œcumeniques. Par M. Pierre Frizon. A Paris, 1621. Avec Privilege du Roy.* On the title is an Engraving by Gaultier. This part consists of *ninety* pages, printed in two columns, and takes a review of the passages throughout the Old and New Testament, in which the Protestant differs from the Catholic version, giving both versions, and notes upon the same. At the end is the Privilege for the publication of this part, followed by a Table referring to the passages. Then a portion entitled *L'Estat des Juifs sous la Monarchie des Romains*, and Tables of the Old and New Testament; the Epistles and Gospels for the year; and a translation from the Latin *Index Biblicus* of John of Haarlem. The whole concludes with Interpretations of Hebrew, Chaldee, Greck, and Latin Proper Names, &c., and the following subscription of the printer:—*De l'Imprimerie de Jean Richer, libraire Juré en l'Université de Paris, 1621.*

PIERRE DE FRIZON, the Editor of this edition, was the author of *Gallia Purpurata*, and some other works. He was one of the Doctors of the Sorbonne, Canon and Penitentiary of Rheims, and died in 1651.

20. La Bible, qui est toute la Sainte Esriture du Vieil et Nouveau Testament. A Sedan, par Jean Jannon, Imprimeur de l'Academie. 1633. Duodecimo.

This edition is well known from the peculiarity of the type with which it is printed, being remarkably minute and distinct. The volume is divided into three parts: the Old Testament, the Apocryphal Books, and the New Testament. It is a PROTESTANT EDITION, printed without Prefaces, Tables, Arguments, Summaries, Parallel Places, or Marginal Notes.

21. La Bible qui est toute la Sainte Esriture du Vieil et Nouveau Testament. A Amsterdam, chez Henri Laurents. 1635. Octavo.

A PROTESTANT EDITION. The Epistle of Beza preceedes the Bible, which is printed with Parallel Places and Marginal Notes; but neither Arguments nor Summaries. It is printed in *three* parts, and there are the usual tables and indexes at the end. The Psalms, by Marot and Beza, are attached to the edition, and have musieal notes in full; the Ten Commandments; the Song of Simeon; the Catechism, Confession of Faith, &c., are printed at the end.

22. La Sainte Bible, contenant le Vieil et Nouveau Testament. Traduite de Latin en François par les Theologiens de l'Université de Louvain. A Paris, par la Societé des Imprimeurs. 1638. Avec approbation des Docteurs. Folio. 2 vols.

This is a CATHOLIC EDITION, and has escaped the notice of Le Long. On the title-page is an Engraving in eight divisions, representing various scriptural subjects. The edition is addressed *Au Roy des Roys un en Essences et trine en Personnes*. To this succeeds a Preface to the Reader, eulogizing the Vulgate translation, from which the present edition was made, after the recension of the Louvain Doctors. The Decree of the Council of Trent, declaring the Vulgate the only authentic Bible; the Approbation of Pope Clement VIII.; the Approbation of the Faculty of Theology of the University of Paris, and the permission of *Monsieur le grand Vicaire de Lyon*, together with a Table of the Books of the Old and New Testament, precede the Bible. Arguments, and Summaries, and Parallel Places are attached to the edition, which is ornamented with copper-plate engravings; but neither so numerous nor well executed as in the edition of 1621. After the Apocalypse is the Prayer of Manasseh, and the 3rd and 4th books of Esdras; the *Galeatus*, Prologue of St. Jerome; the Prologue addressed to Paulinus; the Prefaces to all the Books of the Old and New Testament; the state of the Jews under the Roman Monarchy; the usual Tables and Indexes, and Interpretations of Proper Names. The volume concludes with a *Concordance des Lieux et Passages contradictoires de l'Ecriture Sainte*. *Tirée des Œuvres de Saint Augustin*.

23. La Bible, qui est toute la Sainte Esriture du Vieil et du Nouveau Testament. A Geneve, Imprimé pour Pierre et Jaques Chouët. 1638. Folio.

THIS IS A PROTESTANT EDITION. It commences with the Epistle of Beza, which is followed by a *Preface monstrant comment Christ est la Fin de la Loi, par Maistre Jean Calvin*. A Summary of the Books of the Old and and Testament; a Chronological Table, and a Table of the Books of the Old Testament, Apocryphal Books, and the New Testament, precede the Bible, which is printed with Arguments, Summaries, Parallel Places, and more abundant marginal notes than in previous editions. There is a Map of the City of Jerusalem attached to the 3rd chapter of Nehemiah, and a plan of the Temple to the 40th chapter of Ezekiel. The Apocryphal Books are followed by a Discourse on the State of the Jews under the Romans. To the New Testament is attached a Map of the Places mentioned in it. After the Apocalypse are the usual Interpretations and Tables, the Psalms and Spiritual Songs, with musical notes, Catechism, Confession of Faith, &c.

24. La Sainte Bible interpretée par Jean Diodati. Imprimée, a Geneve, par Pierre Chouët. 1644. Folio.

This is a PROTESTANT EDITION, and is the FIRST EDITION of the translation of Diodati. He had previously translated the Bible into Italian, and also contemplated a Latin edition; but meeting with great opposition from the synods of the Reformed Church, he abandoned the idea, and published only the present French edition. It is not surprising that Father Simon should have spoken unfavourably of the version. He regards the au-

thor as a Paraphrast rather than a Translator. Simplicity and distinctiveness appear, however, to have been his principal object. Copies of this edition are rare. The notes accompanying it are very numerous, and of considerable length. There are Arguments, Summaries, and Parallel Places, but neither Prefaces nor Tables.

GIOVANNI (JOHN) DIODATI was descended of a noble family, and born at Lucca, June 6th, 1576. So great were his acquirements, and so early were they developed, that at the age of nineteen years he was chosen Professor of Hebrew at Geneva. Having, in 1619, been sent with his colleague, Theodore Tronchin, to the synod of Dort, he there signalized himself in such a manner that he was appointed with five other divines to draw up the *Belgic Confession of Faith*. He published an Italian and a French translation of the Bible, and, as above stated, contemplated a Latin one, but abandoned the idea. The Italian translation is much more preferred than the French. These editions were accompanied with copious notes, which have been translated into English, and incorporated in the “*Annotations of the Assembly of Divines*.” He translated Father Paul’s celebrated *History of the Council of Trent*. He visited England, and became acquainted with some of the principal men of his day—his meeting with Bishop Bedel has already been noticed.* He was honoured with the friendship of John Milton. He died October 3, 1649, aged seventy-three, and was greatly lamented.†

25. *La Bible qui est toute la Sainte Esriture du Vieil et du Nouveau Testament. Se vend à Charenton,*

* See page 30 ante.

† Moreri—Chalmers.

par Pierre Des-Hayes, demeurant à Paris. 1652.
Duodecimo. 3 vols.

This is a very handsome edition, and the present copy is a ruled one. It is a PROTESTANT EDITION. There is both a copper-plate and a printed title. There are no prefatory pieces. The New Testament is dated 1655, and contains Arguments and Summaries, which is not the case in the Old Testament. The Psalms attached to this edition are dated 1654; to these there are musical notes. Forms of Prayer for the Administration of the Sacraments, the Catechism, and Confession of Faith, conclude the volume.

Earl Spencer also possesses a fine copy of this edition, which is deservedly held in high estimation.

26. La Bible qui est toute la Saincte Esriture du Vieil et du Nouveau Testament. A Geneve, Imprimé pour Samuel Chouët. 1657. Folio.

PROTESTANT EDITION. The prefaces of Beza and Calvin, the Summary of the Books of the Old and New Testament, a Chronological Table, and a Table of the Books, precede the Bible, which is printed with the usual Arguments, Summaries, Parallel Places, and Marginal Notes. This edition corresponds with that printed at Geneva 1638.

27. La Bible qui est toute la Saincte Esriture du Vieil et Nouveau Testament. A Leide, chez Philippe de Croy. 1665. Octavo.

This is a PROTESTANT EDITION, and has two titles, one on copper, the other printed. There are no prefatory pieces, nor arguments, nor summaries, neither parallel places nor marginal notes. It is very well printed, and from the following Address would appear to have been very accurately examined:—"L'Imprimeur au Lecteur." *Je n'ai espargné aucune peine pour vous donner cette impression aussi curieuse que belle, y ayant mesme employé des personnes qui ont la reputation d'estre bien versées és saintes lettres, pour corriger les fautes qui estoient glissées és autres impressions.* After the Apocalypse are the Psalms, with Musical Notes, Prayers, Catechism, &c., as usual in these editions. The New Testament has a copper-plate title.

28. La Sainte Bible qui contient le Vieux et le Nouveau Testament par Samuel et Henry Des-Marets. A Amsterdam chez Louys et Daniel Elzevier. 1669. Avec Privilege. Folio. 2 vols.

This is without exception the most splendid French Bible ever printed. The Rev. Dr. Dibdin has, with great justice, designated it as the "Masterpiece of the Elzevirs." It is a PROTESTANT EDITION. There is a copper-plate frontispiece, which in the present copy is beautifully painted in gold and colours. Le Long states the edition to be full of typographical errors, which seems not very probable, from the known accuracy of the printers, and the labour which has been bestowed upon this edition, and of which there is sufficient testimony in the Address of the printers prefixed to the edition.* From this Address we

* "A l'égard du second point, qui est la Correction, nous pouvons dire qu'elle a été faite avec tant d'exactitude, qu'il n'y a point de feuille, qui n'ait été revue pour le moins six fois, par des personnes différentes, et avec une application extra-

learn that the members of the Walloon Churches were anxious to possess the Bible, enriched with notes in the French language, and that the care and execution of the same was entrusted to Samuel and Henry Des-Marets ; the former first professor of Theology and Minister of the Church of Groningen ; the latter, his son, pastor of the French Church of Delft. Upon this labour they were employed for a considerable time, and their fitness for the work is thus alluded to :—*Et comme ils n'avoient entrepris cet important dessein, que par un saint et pieux mouvement de servir à la gloire de Dieu & à l'edification publique, on a en sujet de croire qu'ils y reüssiroient, estant nez François, & entendant assez exactement la langue Flamande, aussi-bien que les langues Originelles, pour conferer les deux Versions, & placer les notes dans leur juste assiette. Dieu leur ayant donc fait la grace d'en venir heureusement à bout, sans que néanmoins ils se soyent dispensez d'aucune des fonctions penibles de leurs charges qu'ils exercent avec beaucoup de reputation ; C'est à eux & à l'approbation que nos Illustres Souverains ont donné à leur entreprise, que les fideles Troupeaux qui en profiteront, seront obligez de ce laborieux travail, auquel nous avons essayé de répondre de tout nostre pouvoir, n'ayant épargné ni peine, ni soin, ni dépense, pour faire une Edition qui merite quelque estime, & de nostre siecle, & de la Posterité.* The edition has been formed upon that of 1652, by Pierre Des-Hayes, the most correct of that time. The Notes of the Genevan Bibles, and many of that of Diodati, have been added. There are also Notes from the Flamand Bible of 1637, published by order of the Synod of Dordrecht, and some notes by M. de Launay,*

ordinaire ; de sorte que nous esperons qu'il ne s'y trouvera point de fautes, ou que s'il en est échappé quelques-unes, elles seront si peu importantes, qu'elles seront aisément excusées, si l'on considere qu'il ne s'est, peut-être, jamais fait d'impression si difficile, ou il s'en soit moins rencontré."

* " Cet excellent homme, qui estoit François, est mort depuis quelques années

and some MS. observations of M. de Bleyswijck. The parallel places are marked in the margin. The Apocryphal Books are placed after the Canonical Books of the Old and New Testament, according to the permission of the synod of Dordrecht. The arguments at the head of these books are principally from Diodati, but the arguments to the other books are from the Flamand edition. Some things have been added to these, partly in the Canonical books, and especially in the Preface to the New Testament. The Summaries are from the Flamand Bible. There are five elegantly engraved Maps, representing, 1. The Site of Paradise. 2. The Passage of the Israelites through the Desert. 3. The Land of Canaan. 4. The Land over which the Apostles travelled. 5. The City of Jerusalem; being copied from Walton's Polyglott, and around which are representations of the Temple of Solomon, the Altars, furniture, &c. Explanations are printed on the back of each map. The maps in the present copy are coloured in the same elegant manner as the frontispiece. The Bible is prefaced by a Chronological History of the Things contained in the Canonical Books of the Old and New Testaments; Index to the same Books; Index to particular passages in the Old Testament; some quotations from various parts of the Scripture relative to the reading of, and meditating upon, the Holy Scriptures, and a Table of the books and chapters contained in them. The first volume ends with the Song of Songs; the second begins with Isaiah. To the New Testament there is a separate title, followed by a Summary of the New Testament. The Apocryphal Books follow the New Testament, as before stated, and terminate with the III Maccabees.

This copy is upon LARGE PAPER.

a Paris, âgé de 89 ans, et il en avoit employé plus de 50 a travailler uniquement sur l'Ecriture Sainte, où il estoit fort consommé."

SAMUEL DES MARETS was born at Oisemond in Picardy, in 1599. He studied at Paris and Saumur. At the former place he studied the belles lettres and philosophy, and at the latter divinity, under Gomarus, and Hebrew under Ludovieus Capellus. He finished his studies at Geneva, where he was much celebrated as a divine of the Reformed Church. He was received into the ministry by the synod of Charenton in 1620; but here he remained only for a short time, his ministerial functions being disturbed by the following incident:—"The governor of La Fere's wife having changed her religion, wrote him a letter in vindication of her conduct, and sent him a pamphlet containing the history of her conversion. His answer to this lady's letter provoked his adversaries to such a degree, that a Jesuit was supposed to have suborned an assassin, who stabbed him deeply, but, as it happened, not mortally, with a knife into his breast."* He retired to Falaise in 1624, afterwards went to a church in Sedan, and in 1625 took a degree of doctor of divinity of the university of Leyden. He visited England, and returned to Sedan; and, in 1642, accepted the proposal of a professorship at Groningen, where he remained until the time of his death, having contributed greatly to promote the prosperity of the university. His writings are chiefly controversial, and a list of them is to be found at the end of his "System of Divinity."†

29. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Charenton, par Anthoine Cellier. 1675. Quarto. 3 vols.

PROTESTANT EDITION. There are no prefaces to this edition, but, immediately after the Table of the Books, Genesis com-

* Chalmers XXI. p. 304.

† Gen. Dict. Nicéron—Chalmers.

mences, and the first volume extends to the II Chronicles. The volume concludes with an Interpretation of Proper Names, and the following piece, entitled, *Histoire de la Sainte Ecriture du Vieil et du Nouveau Testament en forme de Catechisme traduite de l' Anglois.* Charenton 1675. This is prefaced by the Hebrew and Greek Alphabets, and is followed by an Abridgment of Holy Chronology. The second volume completes the Old Testament. The third volume contains the New Testament, and is dated 1674. Arguments to the Books, Summaries to the Chapters, Parallel Places, and Marginal Notes are attached. The Psalms of David in verse and prose, with Musical Notes; the Ten Commandments; Forms of Prayer; Catechism; Confession of Faith; Prayers for the Sick, for the Morning and Evening, conclude the volume.

30. La Sainte Bible, contenant le Vieil et Nouveau Testament traduite en François par les Theologiens de l'Université de Louvain. A Paris, de l'Imprimerie de Pierre Variquet chez Emmanuel Langlois, 1683. Folio.

This is a CATHOLIC EDITION. It is very beautifully printed, and ornamented with excellent Copper-plate Engravings, many extending the entire length of the page. The title-page has an excellent engraving of Moses and Aaron supporting the Tables of the Law. This edition corresponds with that of Paris 1638, contains the same pieces, and the Books are disposed in the same order. The only addition in the present one is the Royal Privilege for its publication. This is a remarkably fine copy, and, from the ornaments impressed on the binding, has evidently

belonged to some Masonic Lodge. It was presented to the Library by Sir William Bolland.

31. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Geneve, chez Samuel de Tournes. 1684. Quarto.

PROTESTANT EDITION. It is furnished with two title-pages, one on copper-plate. The Epistle by Beza, the Preface by Calvin, and the Summary of the Books of the Old and New Testament, together with the Table of the Books, precede the Bible, which is supplied with Arguments, Summaries, Parallel Places, and the Notes of the Genevan Bibles. The Tables, Indexes, Forms of Prayer, &c., complete the volume.

32. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Amsterdam, dans l'Imprimerie de P. et J. Bleau. 1687. Quarto.

PROTESTANT EDITION. It corresponds with the preceding one of Geneva 1684.

33. La Bible qui est toute la S^{te}. Escriture du Vieil et du Nouveau Testament. Se vend a Londres, par R. Bentley, R. Everingham, J. Hindmarsh. 1687. Duodecimo.

This PROTESTANT EDITION has escaped Le Long. It contains the pieces usually found in those editions.

34. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Geneve, chez J. A. Cramer et P. Perachon. 1693. Folio.

This is a PROTESTANT EDITION, with the Genevan Notes and Parallel Places inserted in the margin. At the end are the usual Psalms, Indexes, Forms of Prayer, &c.

35. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Amsterdam, chez Pierre Mortier. 1699. Duodecimo.

PROTESTANT EDITION. The Epistle of Beza precedes the Book of Genesis. The Bible is printed without Arguments, Summaries, Parallel Places, or Notes. The Confession of Faith, &c., are at the end of the volume.

36. La Sainte Bible traduite en François sur la Vulgate, avec des Notes courtes tirées des SS. Peres, &c. A Liege, chez Jean François Bronckart. Avec approbation. 1700. Quarto. 3 vols.

A CATHOLIC EDITION. The version is by De Sacy. It is beautifully printed, and altogether a very handsome edition. There is a copperplate frontispiece, and an engraving on the title-page. There are also vignettes to the several books. The text is from the Vulgate, but where differences have been found to exist between it and the Hebrew or Greek, such are marked in the margin, and accompanied with a note of the same. The differences which occur in the Psalter were found to be so great, that it was deemed advisable to print two versions in parallel

columns—one from the Hebrew, the other from the Septuagint. The Bible is preceded by an advertisement respecting the edition; the Prefaces of St. Jerome; divers Exhortations from Scripture, and a Map of the Holy Land, surrounded by representations of the furniture of the Temple. The Bible is disposed in two columns, and the notes are at the foot of the page. These are taken chiefly from Vatablus's Bible. The Parallel Places are in the margin, and Summaries are attached to each chapter. The first volume ends with Job; the second commences with the Psalms, and ends with Malachi. The third volume contains the I and II Maccabees, and a Chronological Table of their contents; the New Testament, and a Harmony of the Evangelists, to which there is a separate title and preface. To this part is added an Abridgment of the Chronology of Sacred History; a Table of the Epistles and Gospels for the year; a piece entitled *Messes Votives*; Interpretations of Hebrew, Chaldee, and Greek Proper Names; a General Table of the Things contained in the Bible, and the Approbations and Privileges for printing the edition. There is an edition of this work, and of the same date, printed at Brussels.

LOUIS ISAAC LE MAISTRE, more commonly known by the name of Sacy (which is formed of the letters composing Isaac inverted), was a native of Paris, and born in 1613. He studied under the Abbé of St. Cyr and other able teachers, and in 1648 was admitted to the priesthood. He was appointed confessor to the Society of Port-Royal, by which he became accused of Jansenism, and was obliged to conceal himself in 1661; but in 1666 he was confined in the Bastille. Here it was that he made his translation of the entire Bible, which he is said to have finished on the eve of All Saints 1668.* It is singular that on this day

* This version is said to have been begun by Antoine La Maitre, and finished

he regained his liberty, after a confinement of two years and a half. Le Maistre is reported, upon the presentation of his work to the king, to have desired no other reward than that of being allowed frequently to visit the prison in which he had been confined, and to inquire into the state of its inmates. In 1675 he retired to Port-Royal, but was obliged to quit it in 1679, and he retired to Pamplona, where he died in 1684, aged seventy-one. He wrote many works, and seems to have had a great predilection for publishing them under fictitious names; thus, a translation of Thomas à Kempis on the Imitation of Christ, he sent forth under the name of de Beuil, prior of S. Val. Paris, 1663;—a translation of Phædrus, under the name of St. Aubin—The Letters of Bouzars under the name of Brianville, &c.*

37. La Sainte Bible, qui contient le Vieux et le Nouveau Testament. A Amsterdam, aux dépens de Jaques Lindenberg, 1700. Folio.

To this PROTESTANT EDITION of the Bible is prefixed the following advertisement:—*Cette Bible a esté veüe & examinée par ordre du Sinode des Provinces Unies de quatre Pasteurs des Eglises Walonnes, d'Amsterdam, de Dordrecht & de Narden, lesquels l'ont trouvée conforme à la dernière Edition de Geneve, & plus correcte que celle de Paris, in Quarto en 3 Tom. dont les Certificats sont entre les mains du Libraire.* It is addressed *A Monseig^r. Jean Hudde Bourguemaître Regent & Sénateur de la Ville d'Amsterdam.* The Epistle of Beza and the Preface of Calvin precede the Bible, which corresponds with anterior edi-

by his brother Isaac, with the assistance of Arnaud, Nicolle, Claude, St. Marthe, and Pierre Thomas du Fossé, Port-Royalists.

* Moret — Dict. Hist. — Dupin — Chalmers.

tions of the same description. The engraved frontispiece and maps which accompany the volume are like to those in the Bible printed by the Elzevirs.

38. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Amsterdam, aux dépens de la Compagnie, 1702. Folio.

This is a PROTESTANT EDITION. The Bible is preceded by the usual Epistle of Beza, the Preface of Calvin, &c. The Apocryphal Books are printed in a smaller type than the other parts of the Bible. There are no Prayers or Psalms at the end of this copy, but they belong to the edition, and correspond to the Genevan Bibles. This volume is rendered remarkable by having very numerous corrections made in the handwriting of the celebrated Peter Allix.

39. La Sainte Bible qui contient le Vieux et le Nouveau Testament. Par David Martin. A Amsterdam, chez Henry Desbordes, Pierre Mortier, et Pierre Brunel. Folio. 2 vols.

This is a PROTESTANT EDITION of great celebrity. It is handsomely printed in two columns, with notes at the foot of the page. The Bible is preceded by some general considerations on the Books of the Old Testament by way of Preface, which is very highly esteemed. At the end of these considerations is the following Advertisement:—*L'Auteur de ces Annotations fut chargé il y a quelques années par le Synode des Eglises Wallonnes des Païs-Bas de travailler sur l'Ancien Tes-*

tament comme il avait fait sur le Nouveau ; ce qu' ayant exécuté, il a présenté ses Cayers à examiner aux Eglises commises pour cet effet par le dit Synode, & il en a les approbations entre ses mains. There is a well-executed Map of the Holy Land. Arguments, Summaries, and Parallel Places are introduced. The New Testament is preceded by some General Considerations on the Christian Religion, and on the Four Evangelists, which have, I believe, been separately printed at Utrecht. A Table of the Things contained in the Old and New Testament concludes the work. The notes in this edition were prepared by Martin, and were corrected from the edition by Des Marets in 1669. The present copy is bound in three volumes, the Bible being illustrated with a series of Engravings taken from the work of Saurin. Many of them are very fine impressions.

DAVID MARTIN was born at Revel, in Languedoc, Sept. 7, 1639, and settled in Holland after the revocation of the Edict of Nantes. He is described as having been “a good theologian and a good philosopher.” He gave lectures on divinity and philosophy at Utrecht, where he was some time settled as a pastor. He was critically acquainted with the French language, and transmitted some remarks for the Dictionary of the Academy, which were well received. He died at Utrecht of a fever, Sept. 9, 1721, deeply regretted, from his “probity, modesty, and excellence of character.” The work just described is his principal literary production. He published also some serious and some theological treatises, of which a very accurate list is given by Marchand.*

40. La Sainte Bible qui contient l'Ancien et le

* Marchand Dict. Hist.—Chaufepie—Chalmers.

Nouveau Testament. A Amsterdam 1708. Duodecimo.

This is a PROTESTANT EDITION, without Arguments, Summaries, Parallel Places, or Marginal Notes. The Epistle of Beza precedes the Bible.

41. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Amsterdam, chez les Wetsteins, 1710. Duodecimo. 2 vols.

PROTESTANT EDITION. Similar to the preceding.

42. La Sainte Bible contenant l'Ancien et le Nouveau Testament. Traduite par Le Maistre de Sacy. A Paris, chez Guillaume Desprez, &c., 1711. Duodecimo. 8 vols.

A CATHOLIC EDITION. This is the version of De Sacy, without the notes. Summaries are attached to the several chapters. At the end of the Old Testament is a Chronological and a General Table. The New Testament is also furnished with an Index, or "Table des Matieres."

43. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Gèneve, chez Fabri & Barillot, 1712. Folio.

PROTESTANT EDITION. This corresponds with the generality of Genevan Bibles. There are the usual Prefatory Epistles,

Summaries, &c., and at the end the Psalter with musical notes, the Forms of Prayer, Catechism, &c.

44. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Amsterdam, chez Pierre Mortier & Pierre Brunel, 1712. Quarto.

PROTESTANT EDITION. Not mentioned by Le Long. A Summary of the Books of the Old and New Testament serves for Preface to this edition. There are neither Arguments nor Summaries; but there are a few Notes and Parallel Places scattered throughout the volume, and inserted at the bottom of the page. The Interpretations of Proper Names, the Psalms, with musical notes, the Forms of Prayer, Catechism, &c., complete the volume.

45. Les Livres de l'Ancien Testament avec des Explications et Reflexions qui regardent La Vie Interieure, chez Jean de la Pierre, 1714-15. A Cologne, Duodecimo. 12 vols.

Le Nouveau Testament avec des Explications, &c. A Cologne, chez Jean de la Pierre, 1713. Duodecimo. 8 vols.

These sets are unfortunately imperfect. Of the Old Testament, vols. 2, 3, and of the New, vols. 16, 17, are wanting. The book was printed at Amsterdam, although Cologne is placed on the title-page. Prefixed to the Book of Genesis is an Advertissement relating to the edition, followed by a General Preface,

and an Index of passages of Scripture, which are explained in the work out of their proper order and situation. The Explanations and Reflections accompany each verse, and are of considerable extent. To the New Testament there is a separate Preface, and a Preface of the Author. The work is published anonymously, but it is known as the production of Madame Guyon, a very singular woman, described by Watt as being of "an enthusiastie turn of mind, and an unsettled temper."

JEANNE MARIE BOUVIERES DE LA MOTHE GUYON was born at Montargis in 1648, and at the age of eighteen years married the son of the contractor for the canal of Briare, of the name of Guyon. She became a widow at twenty-five, and although possessed of wealth, beauty, and a fine spirit, she determined on devoting herself to that species of spirituality which has been described as the delirium of devotion—*Quietism*.*

* The Quietists date their origin from the fourteenth century. They were called Hesychasts by the Greeks, Quietists by the Latins. Mosheim reports that Barlaam or Balaam, a native of Calabria, and a monk of St. Basil, and who was afterwards bishop of Gieracè in Calabria, made a journey through Greece to inspect the monks, and inquire into their conduct. Among many things which he deemed highly reprehensible, he was especially offended at the Hesychasts of Mount Athos in Thessaly, who, he says, "were the same with the Mystics, or more perfect monks, and who, by a long course of intense contemplation, endeavoured to arrive at a tranquillity of mind entirely free from tumult and perturbation." In conformity to an ancient opinion of the principal doctors, who supposed a celestial light to remain concealed in the deepest recesses of the human mind, the Quietists were accustomed to sit in some solitary place for a certain time during the day, and in this situation with their eyes steadfastly fixed upon the middle region of the belly (hence their name of Umbilicani, as occasionally used), and imagined that whilst in this posture a divine light beamed forth from the soul, and diffused through their hearts inexpressible sensations of pleasure and delight. By way of illustration they compared this light to the glory of God, and as being the same with that radiance which surrounded Christ in his transfiguration on the Mount. Gregory Palamas, archbishop of Thessalonica, defended the cause of the

She went to Paris, and there became acquainted with Aranthon, bishop of Geneva, who, moved by her piety, called her in 1681 into his diocese. After this she went into the country of Gex, where she met with a "Barnabite Savoyard," a man reported to have been of an unpleasant physiognomy, and one who had abandoned himself to pleasure in his youth, and devoted himself to religious exercises in his mature age. This man, whose name was La Combe, became the director of Madame Guyon, and communicated all his reveries to his pupil. *Dieu m' a fait la grace de m' obombrer par le P. la Combe, disoit la mystique ; et le Barnabite repondoit : j'ai obombré Mad. Guyon.* They preached their doctrines to the Ursulines of Gex ; but the bishop being unfavourable to their profession, they went to Turin, thence to Grenoble, Verceil, and afterwards to Paris ; and wherever they went they succeeded in making proselytes. By this success Madame Guyon became elated, and gave out that *elle se qualifioit de Femme enceinte de l'Apocalypse, de Fondatrice d'une nouvelle Eglise. Elle prophétisa que tout l'Enfer se banderoit contre elle : que la Femme seroit enceinte de l'Esprit intérieur ;*

monks, and by a Council held at Constantinople in 1341, the monks triumphed over Balaam, who withdrew into Italy. Palamas maintained "that God was encircled, as it were, with an *eternal light*, which might he styled his *energy* or *operation*, and was distinct from his nature and essence, and that he favoured the three disciples with a view of this light upon Mount *Tabor*. Hence he concluded that this divine *operation* was really different from the *substance* of the Deity ; and farther, that no being could possibly partake of the divine *substance* or *essence*, but that finite natures might possess a share of his divine light or *operation*. The Balaamites, on the contrary, denied these positions, affirming that the properties and operations of the Deity were not different from his *essence*, and that there was really no difference between the attributes and essence of God, considered in themselves, but only in our corruptions of them, and reasonings upon them." The History of the Quietists, and the controversies held respecting them, although mentioned by various authors, is still far from being complete. Mosheim gives the most copious references on the subject with which I am acquainted. See Mosheim's Ecclesiastical History, Vol. III. p. 375 ; V. 231.

mais que le Dragon se tendroit debout avant elle. She was shut up, by order of the King, in 1688, in the convent of the Visitation at Paris, but, through the interest of Mad. de Maintenon, was liberated from this confinement, and appeared at Versailles and at St. Cyr. The duchesses of Charost, Chevieuse, Beauvilliers, and Montemart regarded her as a saint, and the celebrated Abbé Fenelon contracted a strong friendship for her. The bishop of Chartres opposed the new doctrine; a controversy ensued, and Mad. Guyon, with the view of deciding it, intrusted all her writings to Bossuet. They were subjected to an examination by this prelate, the bishop of Chalons, the cardinal de Noailles, the Abbé Troncon, the Superior of St. Sulpice, and Fenelon, who assembled at Issy and drew up thirty-four articles, the object of which was to declare the doctrines of Mad. Guyon erroneous and unsound. She withdrew to Meaux, subscribed to the articles, and promised to dogmatize no further. But, as her biographer says, *Une femme enthousiaste pouvoit-elle tenir sa parole?* Two days afterwards she was again endeavouring to make disciples, and the court, tired of the many complaints urged against her, ordered her to be confined first at Vineennes, then at Vaugirard, and, lastly, in the Bastille, where she composed some poems. The affair of Mad. Guyon, however, produced a controversy between two of the most celebrated men of the age—Bossuet, and Fenelon the archbishop of Cambray, and which is thus described by Mosheim:—"Of these two disputants, who, in point of eloquence, were avowedly without either superiors or equals in France, the latter seemed disposed to favour the religious system of Mad. Guyon: for when Bossuet desired his approbation of the book he had composed, in answer to the sentiments of that female mystic, Fenelon not only refused it, but openly declared that this pious woman had been treated with great partiality and injustice, and that the censures of her adversary were unmerited and groundless. Nor did the

warm imagination of this amiable prelate permit him to stop here, where the dictates of prudence ought to have set bounds to his zeal; for, in the same year, he published a book,* in which he adopted several of the tenets of Mad. Guyon, and more especially that favourite doctrine of the Mystics which teaches that the love of the Supreme Being must be pure and disinterested; that is, exempt from all views of interest and all hope of reward. This doctrine Fenelon explained with a pathetic eloquence, and confirmed it by the authority of many of the most eminent and pious among the Romish doctors. Bossuet, whose leading passion was ambition, and who beheld with anxiety the rising fame and eminent talents of Fenelon as an obstacle to his glory, was highly exasperated by this opposition, and left no method unemployed which artifice and jealousy could suggest to mortify a rival whose illustrious merit had rendered him so formidable. For this purpose he threw himself at the feet of Louis XIV., implored the succours of the Roman pontiff, and, by his importunities and stratagems, obtained, at length, the condemnation of Fenelon's book. This condemnation was pronounced in the year 1699, by Innocent XII., who, in a public brief, declared that book unsound in general, and branded with more peculiar marks of disapprobation twenty-three propositions, specified by the *Congregation* that had been appointed to examine it. The book, however, was condemned alone, without any mention of the author; and the conduct of Fenelon on this occasion was very remarkable. He declared publicly his entire acquiescence in the sentence by which his book had been condemned, and not only read that sentence to his people in the pulpit at Cambray, but exhorted them to respect and obey the papal decree. This step was differently interpreted by different persons, according to their notions of this

* “Explication des Maximes des Saints sur la Vie Interieure.”

great man, or their respective ways of thinking. Some considered it as an instance of true magnanimity, as the mark of a meek and gentle spirit, that preferred the peace of the church to every private view of interest or glory. Others, less charitable, looked upon this submissive conduct as ignoble and pusillanimous, as denoting manifestly a want of integrity, inasmuch as it implied, that the prelate condemned with his lips what in his heart he believed to be true. One thing, indeed, seems generally agreed on ; and that is, that Fenelon persisted, to the end of his days, in the sentiments which, in obedience to the order of the pope, he retracted and condemned in a public manner."

Madame Guyon came out of the Bastille in 1702, and died at Blois, June 9, 1717, aged sixty-nine years. At the point of death she made her Will, at the head of which she placed her Profession of Faith.* Her Life, written by herself in imitation of St. Thérèse, whose example she seemed anxious to follow, was published at Cologne in 1720, in three volumes, and is now

* " Je proteste que je meurs fille de l'Eglise Catholique, Apostolique et Romaine ; que je n'ai jamais voulu m'écarter des ses sentimens ; que depuis que j'ai eu l'usage parfait de la raison, je n'ai pas été un moment sans être prête, au moins de volonté, à répandre pour elle jusqu'à la dernière goutte de mon sang, comme je l'ai toujours protesté en toute occasion ; ayant toujours soumis, et en tout temps, les livres et écrits que j'ai faits, à la sainte Eglise ma mère, pour laquelle j'ai toujours eu et aurai, avec la grace de Dieu, un attachement inviolable et une obéissance aveugle ; n'ayant point d'autres sentimens, ne voulant point admettre aucuns autres que les siens ; condamnant, sans nulle restriction, tout ce qu'elle condamne, ainsi que je l'ai toujours fait. Je dois à la vérité, et pour ma justification, protester avec serment qu'on a rendu de faux témoignages contre moi, ajoutant à mes écrits, me faisant dire et penser ce à quoi je n'avois jamais pensée, et dont j'étois infiniment éloignée ; qu'on a contrefait mon écriture diverses fois ; qu'on a joint la calomnie à la fausseté, me faisant des interrogatoires captieux, ne voulant point écrire ce qui me justifioit, et ajoutant à mes réponses ; mettant ce que je me disois pas, supprimant les faits véritables. Je ne dis rien des autres choses, parce que je pardonne tout et de tout mon cœur."

a scarce production. She wrote also *Les Torrens Spirituels*, which contains *Le Moyen court et très-facile de faire Oraison, et le Cantique des Cantiques expliqué ; Discours Chrétiens ; Des Lettres Spirituelles ; Des Cantiques Spirituels, et des Vers Mystiques*. But of all her productions the one which forms the subject of this article is the most considerable and important.

Madame Guyon cannot be regarded in any other point of view than as a *fanatic*, pretending that she was chosen of God to destroy human reason, and to establish in its stead that of the Divine Wisdom. *Ce que je lierai, ajoute-t-elle, sera lié ; ce que je délierai, sera délié. Je suis cette pierre fichée par la Croix-sainte, rejetée par les architectes*, and to such a state of perfection did she consider herself to have arrived, that she was no longer able to pray either to the Saints or to the Virgin Mary, for which she assigned this reason:—*C'est que ce n'est pas à l'épouse, mais aux domestiques de prier les autres de prier pour eux*. Voltaire said of her that “MADAME GUYON *faisoit des vers comme COTIN, et de la prose comme POLICHINEL* ;” but this censure her biographer has regarded as too severe.*

46. La Sainte Bible qui contient le Vieux et le Nouveau Testament, &c., par J. F. Ostervald. A Amsterdam et Rotterdam 1724. Folio. 2 vols.

A PROTESTANT EDITION of much celebrity. It is a revision of the Genevan Bible. In 1720 Ostervald, a Swiss divine, published some Arguments and Reflections on the Bible, which became very popular. An Advertisement to this edition of the Bible acquaints us that, in conformity to the

* Nouveau Dict. Hist. par Chardin et Delandine, Vol. VI., p. 52—55.

wishes expressed by numerous persons to have these Arguments and Reflections appended to an edition of the Bible, the present work had been undertaken. But as the original work was not composed with this view, it was necessary to have the arrangement of it altered, and Mr. Ostervald readily undertook the labour of adapting his work so as to arrange with the Bible, and attach the notes to each chapter. The Apocryphal Books are not printed in this edition. After the Advertisement alluded to is a Preliminary Discourse, containing instructions for the reading of Scripture, followed by an Index of the Books contained in the Old and New Testament, in which the nature of the Books, the name, the chapters, and number of verses are given in a Tabular form, by which it appears that there are in the Old Testament 929 chapters and 23,209 verses, and in the New Testament 258 chapters and 7958 verses, making a total of 1187 chapters and 31,167 verses. Arguments, Summaries, and Parallel Places are attached to this edition, and the Reflections are placed at the end of each chapter. Editions of this Bible have been since repeatedly printed.

JOHN FREDERICK OSTERVALD was born at Neuchâtel, Nov. 25, 1663. He was the son of a minister, who gave him the best education he could possibly obtain for him. He studied the ancient languages at Zurich, and was placed under the care of a celebrated professor, John Henry Ott. His classical education was further advanced by the principal of the college of Neuchâtel, after which he went to the university of Saumur, and was admitted to the degree of Master of Arts before he had reached his sixteenth year. He afterwards studied divinity under Pajou, Allix, and Claude. After the death of his father in 1682 he went to Geneva, and in the following year he was admitted into the ministry. In 1686 he was appointed deacon of Neuchâtel, and in 1699 was chosen minister of the church

at that place, he having previously composed his Catechism, from which he derived great popularity. Ostervald, Turretin, and Werenfels were termed the "Triumvirate of Swiss Theologians." In 1700 he was chosen Dean of Neufchâtel. For forty-five years he delivered regular courses of divinity lectures, the substance of which was diffused in various publications by his pupils, and is to be found in the "*Ethica Christiana*," "*Compendium Theologiæ*," and "*Traité du Ministère Sacré*." He assisted materially in the formation of the Liturgy introduced in the beginning of the eighteenth century in the churches of Neufchâtel and Vallagin. In 1707 he preached before the king of Prussia and other royal personages, and such was his eloquence on the duties of subjects to their sovereign, that his Majesty requested the sermons might be printed, which, however, the preacher begged to decline. He published a "*Treatise against the Sin of Uncleaness*," which was translated from the French into German and English. He published "*Arguments and Reflections*," as before mentioned, and in 1722 a volume of "*Sermons*." In August 1746 he had an attack of apoplexy, but survived until April 14, 1747, at which time he had arrived at the eighty-fourth year of his age.*

47. La Sainte Bible traduite sur les Textes originaux, avec les differences de la Vulgate. A Cologne 1739. Octavo.

This CATHOLIC EDITION, which is partly an original translation, though principally conformable to the Vulgate, was made by M. Le Gros. It was printed so that persons in humble cir-

* Chauffepie—Chalmers.

circumstances might possess themselves of the volume. From the advertisement we learn that the Vulgate has been preferred to the other Latin versions, but that in many instances it has been departed from, and those places are rendered within crotchets, and marked with particular italics according to the text from which the reading has been derived, whether from the Samaritan, the Septuagint, Syriae, Hebrew, or the Chaldee Paraphrase. It forms a very handsome book, and is a desirable edition to possess. At the end of the Apocalypse is a Table of the Epistles and Gospels for the Mass throughout the year.

NICHOLAS LE GROS, a native of Rheims, was born in Dec. 1675. His parents were poor and obscure, and his education was undertaken by the religious of St. Geneviève, who served the parish of St. Denis at Rheims, and he was admitted to the degree of Doctor of Divinity of that city in 1702. He was chaplain to Notre Dame, and canon of the collegiate church of St. Symphorien, and afterwards canon of the cathedral at Rheims. The zealous opposition offered by him to the Bull *Unigenitus* occasioned him to be excommunicated; in consequence of which he went to Paris, and thence to Holland, where he lived with Father Quesnel and Messrs. Petitpied and Fouillou. Upon the death of Louis XIV., the proceedings at Rheims being declared null, he returned to that place in 1716. He anxiously devoted himself to promote an appeal to a future council, but a *lettre de cachet* being procured against him in 1721 by M. de Mailli, who had excommunicated him, he was banished to St. John de Luz. He evaded this sentence by being concealed for four or five years. He passed the latter portion of his life in Holland, was appointed professor of divinity in the seminary at Amersfort, and died at Rhinwick, near Utrecht, Dec. 4, 1751, aged seventy-six. He published many works, of which Chalmers has given

an enumeration, from the writings of Moreri and the Dict. Historique of M. L'avocat.*

48. La Sainte Bible contenant les Livres de l' Ancien et du Nouveau Testament: Nouvelle Version Française, par Charles Le Cene. A Amsterdam 1741. Folio. 2 vols.

PROTESTANT EDITION. The version is that of Charles le Cene, but it was published by his son thirty-eight years after the death of the author. It was the principal aim and object of his life, but it was not well received on account of some peculiar opinions contained in it, and which, appearing to favour Socinianism, occasioned the States of Groningen to prohibit the circulation of the version in their province. This edition is prefaced by several pieces, and a well-engraved Portrait of the Author accompanies them. There is the "Projet d'une Nouvelle Version Française de la Bible," and an Advertisement to the Reader attached to it; a Table of an immense number of authors cited in the *Projet*, an Advertisement by the Editor, his son, a Bookseller at Amsterdam, which contains a Life of the Author. The *Projet* is in two parts, and to each there is an Index of the Passages of Scripture quoted, and an Index of the words which are explained in it, and a Table of the Chapters of which it is composed. The Bible is preceded by a Table of the Chapters of the Old and New Testament, an Advertisement to the Books of the Old Testament, and a very long Argument to the Book of Genesis. Summaries are attached to the chapters, but there are no parallel places. The text is not divided into

* Chalmers' Biog. Dict. Vol. XVI. p. 369.

verses, but this mode of division is designated in the margin. The Apocryphal Books are separately paged, and advertisements and arguments are affixed to them as in the other books. The title-page of the New Testament expresses that it has been translated from the most ancient Greek MSS., and to the readings of this present part there are very numerous referenees. The passage of the *Three Witnesses*, 1 John v. 7, is printed in Italics.

CHARLES LE CENE was born in 1647, at Caen in Normandy, at which place he was educated. His parents were in easy circumstances. He studied Theology at the Academy of Sedan. He returned home, and thence went to Geneva to attend the lectures of the Divinity Professor of that place. In 1670 he left for Saumur, and returned to Caen in 1672, with flattering testimonies from the professors under whom he had studied. He was admitted to the ministry, and was appointed pastor at Honfleur, where he contracted a matrimonial alliance with a lady of considerable fortune. This acquisition of wealth, however, served only to increase his ardour for letters; he formed a good library, and conceived the idea of making a new version of the Bible in the French language. All the time he could possibly devote to this object was occupied in the task. He continued as pastor at Honfleur until the revocation of the edict of Nantes, which annihilated the Protestant churches in France. He, together with his brothers, came over to England, and being fortunate enough to save the greater part of his valuable library and property, he was enabled to afford assistance to many of his more unfortunate refugees. He resided here with Mr. Allix, and others with whom he had formerly lived on intimate terms in his own country. Refusing to submit to the re-ordination insisted upon by the English bishops, he was unable to obtain any preferment

in the church. He went to Holland, and after several years returned to England, and died in London in 1703.*

49. La Sainte Bible contenant l'Ancien et le Nouveau Testament : Par M. de Sacy. A Paris 1742. Octavo. 12 vols.

CATHOLIC EDITION. To this edition of De Sacy's Bible the Prefaces of St. Jerome to the several Books of Scripture, and the Summaries to the chapters, have been added. This edition contains the Apocryphal Books.

50. La Sainte Bible ou le Vieux et le Nouveau Testament. A la Haye 1743—1790. Quarto. 8 vols.

This is a PROTESTANT EDITION, held in very high estimation for the judicious selection of notes with which it is accompanied. It extends only to the Historical Books, and it is much to be regretted that the author did not survive to pursue the same course throughout the whole Bible. The work is elegantly printed, and the Bible preceded by an Advertisement, in which the nature of the undertaking is explained, and a "Preliminary Discourse" of considerable length, principally from Stackhouse, Prideaux, and Lewis, as an Introduction to the reading of the Books of the Old, and a short addition on those of the New Testament, taken from Lenfant's edition of David Martin's Bible of 1728. After the discourse is a Preface to the Pentateuch, followed by a particular one to the Book of Genesis, and a

* Life of Cene—Chalmers.

Chronological Table of the principal events recorded in the first books of the Law. Maps of the countries mentioned in Scripture, taken from Wells's Geography of the Old Testament, accompany the work, and to each book there is a beautiful vignette on copper-plate. The Bible is printed in long lines, and the notes are arranged in two columns at the foot of the page. The notes apply to each verse successively. The names of the authors of the works from which they have been taken are recorded, and among them are to be found those of the best and most enlightened English divines and critical writers on subjects connected with the Holy Scriptures—Patrick, Willet, Ainsworth, Pole, Kidder, Henry, Parker, Wells, Pyle, Wall, Stackhouse, Pocock, Hammond, Lowth, Usher, Prideaux, Newton, Schuckford, Bedford, Selden, Spencer, Mead, Doughty, Whitby, Waterland, Lewis, Delaney, Chandler, Sherlock, the compilers of the Universal History, the authors of Boyle's Lectures, &c. The text and the parallel places are from David Martin's edition. The Summaries are new. To each Book there is a Table of Contents. A well-engraved Portrait of the Editor, by Houbraken, is prefixed to this edition. This copy belonged to her late Majesty Queen Charlotte. The eighth volume was published after the death of Le Chais, and was edited by Dr. Mac-laine. To this volume is prefixed a Memoir of Le Chais; an Eloge, by J. Sennebier, taken from the *Hist. Littéraire de Genève*,* another by J. C. de la Saussaye, pastor of the Walloon Church at the Hague, taken from a Funeral Discourse pronounced a few days after the death of Le Chais, and an Advertisement by the Editor.

CHARLES LE CHAIS was born at Geneva, Jan. 3, 1701. He studied under his maternal uncle, Antoine Maurice Jallabert,

* Vol. III. p. 286.

and Gautier of Geneva, and in 1717 was received student in Theology. In 1724 he was admitted to the ministry, and in 1726 he accompanied the late Duke of Marlborough, Lord Spencer, and Lord Fane in their travels through Switzerland, &c., during two years. In this tour he made the acquaintance of Ostervald, Werenfels, Hottinger, Scheuchzer, J. A. Buxtorf, and many other distinguished scholars. He visited Paris and several other countries, and mixed much with the learned of those places, and on the 15th of May was installed as pastor to the church at the Hague. In 1734 he married Antoinette Guillelmine Pauw, by whom he had six children. He wrote several works, and translated some pieces from the English. These are enumerated in the Memoir of his Life which accompanies the eighth volume of his Bible. He died in October 1788.

51. La Sainte Bible qui contient le Vieux et le Nouveau Testament revue sur les Originaux, &c., par D. Martin. Nouvelle Edition, revue et corrigée par Pierre Roques. A Basle 1744. Octavo.

PROTESTANT EDITION. It is founded on that of D. Martin, and has the parallel places and summaries of that edition. It professes to have been revised by Pierre Roques, pastor of the French Church at Basle, and was printed in a small form to reduce its price, and render its circulation extensive and useful.

52. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Amsterdam, chez D. Onder de Linden, 1747. Duodecimo.

This PROTESTANT EDITION agrees with the Genevan ones previously described. There are copper-plate titles to the Old, the New Testament, and the Psalms; on the two latter the date of the edition is inscribed. To the Psalms, Commandments, and Spiritual Songs there are musical notes, and to these succeed the usual Prayers, Catechism, and Confession of Faith. There are neither Arguments nor Summaries.

53. Sainte Bible traduite sur les Textes Originaux avec les différences de la Vulgate. A Bruxelles 1757. Duodecimo. 5 vols.

CATHOLIC EDITION. This is the *second* edition of the French Bible by Le Gros: the *first* was printed in 1739. The author translated as far as the I. Esdras, when death prevented the completion of his design to translate the whole of the Sacred Books. From the alterations made in this edition it is not so highly esteemed as the preceding one.

54. La Sainte Bible revue par D. Martin et corrigée par Pierre Roques. A Basle 1760. Octavo.

PROTESTANT EDITION. This is a re-impression of the edition of 1744. The present copy is illustrated with some prints from a German Bible.

55. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Amsterdam 1770. Octavo.

PROTESTANT EDITION. Copper-plate title—printed without arguments, summaries, parallel places, or notes. There are no Prefaces, and the Apocryphal Books have not been admitted into the edition. The Psalms with musical notes, and the other pieces commonly met with in the Genevan Bibles, are placed after the New Testament.

56. La Sainte Bible revue par D. Martin, et corrigée par Pierre Roques. A Basle 1772. Octavo.

PROTESTANT EDITION. The *third* edition of Martin's Bible, edited by Pierre Roques. It corresponds with the preceding ones of 1744 and 1760.

57. La Sainte Bible qui contient le Vieux et le Nouveau Testament avec les Argumens et les Reflexions par J. F. Ostervald. A Neuchatel 1779. Folio.

This is the fifth folio edition of Ostervald's PROTESTANT EDITION of the Bible. It corresponds with the preceding impressions, but is furnished with a Map of the Land of the Twelve Tribes of Israel made by M. Bonne. It is coloured in the present copy.

58. La Sainte Bible avec les Argumens, &c., par J. F. Ostervald. A Bienne 1771. Octavo.

PROTESTANT EDITION. This is the *third* octavo edition of the Bible of Ostervald, and does not in any respect differ from the previous editions.

59. La Sainte Bible contenant le Vieux et le Nouveau Testament par M. Le Maistre de Sacy. A Paris de l'Imprimerie de Monsieur. 1789, &c. Octavo. 12 vols.

CATHOLIC EDITION. This is a very splendid edition of De Sacy's version of the Bible. It is beautifully printed in long lines, and ornamented with *three hundred* engravings, made after the designs of Marillier and Monsian. They are beautifully executed, and have repeatedly received the meed of praise which is eminently due to them. The last volume contains Interpretations of Hebrew, Chaldee, and Greek Proper Names; an Abridgment of Sacred Chronology; a Dictionary of Sacred Geography; the order, number, and subject of all the Sacred Books put into verse; a Table of the Books of the Bible, together with an extract from the decree of the Council of Trent concerning the Canonical Books; a Table of the number of the books, chapters, and verses in the Bible; a Table of the things contained in the Bible; a Table of the plates accompanying this edition, and the order in which they are placed; and a list of subscribers to the work. In the *Ædes Althorpianæ*, vol. I. p. 59, Dr. Dibdin makes mention of a copy of this edition in quarto in the Library of Earl Spencer.

60. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Amsterdam 1794. Octavo.

THIS PROTESTANT EDITION corresponds with the one printed at Amsterdam in 1770, but in this the Psalms, Prayers, &c., are not inserted.

61. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Amsterdam 1797. Duodecimo.

PROTESTANT EDITION. This is a Genevan edition. It has the usual Preface, but there are no Arguments, Summaries, Tables, &c.

62. La Sainte Bible, ou le Vieux et le Nouveau Testament. A Geneve 1805. Folio. 2 vols.

PROTESTANT EDITION. This is a revised edition of the Genevan Bible by the Pastors and Professors of Geneva. There is a Preface attached to the edition, giving a short history of this and some preceding editions of the same description. There are very few notes, and no parallel places. Short Arguments and Summaries are affixed. The Apocryphal Books are printed separately, and placed after the New Testament. These form the second volume.

63. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Londres 1811. Octavo.

PROTESTANT EDITION. This is an edition of the Genevan Bible published by the British and Foreign Bible Society. It is without Prefaces or Tables. The Apocryphal Books are not inserted. Presented to the Library by the Bible Society.

64. La Sainte Bible qui contient le Vieux et le Nouveau Testament. A Londres 1817. Octavo.

PROTESTANT EDITION. This edition is printed after the edition of Paris 1805. It was executed at the expense of the British and Foreign Bible Society, and presented to the Library by the Society. The Apocryphal Books are not inserted.

65. La Sainte Bible. A Paris, chez Th. Desoer, 1819.
Duodecimo. 7 vols.

CATHOLIC EDITION. This is a re-impression of Le Gros' Bible. To it is prefixed the Advertisement to the first edition, printed at Cologne in 1739. It is very elegantly and very accurately executed.

66. La Sainte Bible qui contient l'Ancien et le Nouveau Testament, revue par David Martin. Paris 1820.
Octavo.

PROTESTANT EDITION. A re-impression of the Bible of David Martin. The Apocryphal Books are inserted, but are not in the present copy. It was executed at the expense of the British and Foreign Bible Society, and presented to the Library by the Society.

67. La Sainte Bible contenant l'Ancien et le Nouveau Testament traduite sur la Vulgate par Le Maistre de Sacy. A Paris 1821. Octavo.

CATHOLIC EDITION. This edition is a re-impression of the version of de Sacy, printed by the British and Foreign Bible Society, and presented by the Society to the Library.

68. La Sainte Bible qui contient l'Ancien et le Nouveau Testament. A Amsterdam, chez D. Onder de Linden. *Sine anno.* Duodecimo.

THIS PROTESTANT EDITION appears to have been printed about the end of the eighteenth century. It is the Genevan version without the Prefaces, Arguments, Summaries, Notes, or Tables.

French and Latin Bibles.

1. Biblia Latino-Gallica. La Bible François-Latine, qui est toute la Sainte Escriture, contenant le Vieil & Nouveau Testament, ou Alliance. A Geneve, de l'Imprimerie de Jaques Bourgeois, 1568. Folio.

PROTESTANT EDITION. This edition consists of the Genevan French version and the Latin Vulgate in parallel columns; an Epistle to the Reader concerning the use of Scripture, and the Interpretations of Hebrew, Chaldee, and Greek names. To this succeeds a *Sonnet de l'Imprimeur*, and a Table of the Books of the Old and New Testament. The Apocryphal Books are admitted. The last leaf of this edition is wanting in the present copy. Le Long notices it, and says that in some copies, after the printer's name, is added, "pro Stephano Anastase, i. e., Henricus Stephanus."

2. La Sainte Bible en Latin et en François. Avec l'Explication du Sens litteral & du Sens spirituel tirée des SS. Pères et des Auteurs Ecclésiastiques. A Paris 1692—1703. Octavo. 32 vols.

CATHOLIC EDITION. The editions of Le Maistre de Sacy

have been already noticed. The present is a copy of that version accompanied with the Latin Vulgate. There are Prefaces and Tables attached to each Book, and it is altogether a very complete edition of its kind. This is the fourth edition of the French and Latin versions. It is difficult to affix a date to any of these editions, for the work is of so extensive a nature, and has been so repeatedly printed, and each volume, perhaps, at a different period, that there is much confusion. Not unfrequently the first volume bears the impression of a date posterior to the succeeding volumes of the Bible.

3. La Sainte Bible en Latin et en François. Avec l'Explication du sens literal et du sens spirituel. A Bruxelles et Paris 1692—1709. Duodecimo. 70 vols.

CATHOLIC EDITION. This is printed from the preceding edition, and has the same contents. It is an elegant work, and the present is a ruled copy.

4. La Sainte Bible en Latin et en François avec des notes Litterales pour l'intelligence des endroits les plus difficiles. A Paris, chez Guillaume Deprez et Jean Degessartz, 1715. Folio. 3 vols.

CATHOLIC EDITION. The work commences with an Advertisement, stating that the notes inserted in this edition are introduced for the learned, and not merely to explain the literal sense. The versions of Symmachus, Theodotion, and Aquila have been resorted to, to give the most complete signification of some passages: they are, however, chiefly selected from the

works of the Fathers. The Arguments to each Book are new, and give information relative to the author, the time at which he wrote, the language in which it was written, the style, character, object, &c. Copper-plate vignettes are also attached to the several books. To the Books of Kings and Chronicles there is a concord to show their relations with each other, and to place the events in the natural order of their occurrence, and the same has been done with the Books of Maccabees. After the Advertisement is a Preface taken from the Latin edition; an extract from a Decree of the Council of Trent upon the Canonical Books; permissions to print, and approbations of, the work; the order of the Books, and contents of the volumes. The Bible then commences—the Latin and French versions are printed in parallel columns, and the notes are arranged at the foot of the page. The parallel places are marked in the margin, and the chronology is also specified. The second volume completes the Bible, but the last leaf of the II. Maccabees is wanting in this copy. The Apocryphal Books are printed separately, and consist of the Prayer of Manasseh, III. and IV. Esdras, Psalm CLI., III. and IV. Maccabees, belonging to the Old, and the following attached to the New Testament:—The Epistle of St. Paul to the Laodiceans, the Catholic Epistle of St. Barnabas, the Three Books of Hermas, the Two Epistles of St. Clement, the Seven Epistles of St. Ignatius, and the Epistle of St. Polycarp to the Philippians. Then come the Prefaces of St. Jerome on all the Books of the Old Testament and the Four Evangelists, four Prefaces from the catalogue of ecclesiastical writers, and preliminary dissertations on the Holy Scriptures, which contain a variety of important pieces on the Camp of the Israelites, the Tabernacle, the Temple of Solomon, the Hebrew Calendar, Interpretations of Hebrew, Chaldee, and Greek names, Sacred Chronology, on the Weights and Measures of the Ancients, together with a series of Geographical Maps by Moullart Sanson

(in this copy coloured), with dissertations illustrative of the same, a Geographical Table, a Table of the Epistles and Gospels for the year, a new arrangement for the reading of the Scriptures in the year, and a general Table of contents. The *third* volume contains the New Testament printed in the same way as the Old, followed by a piece entitled “Histoire et Concorde des Quatre Evangelistes avec les Livres Apocryphes de l’Ancien Testament, les Ecrits des Tems Apostoliques, et les Prefaces de S. Jerome. Le tout en Latin et en François avec des Notes.” To this part there is a Preface on the different kinds of concords that have been published. The concords consist of 150 chapters, to which there are attached five tables to indicate their contents. The Approbation of the Doctors of the Faculty of Theology of the university of Paris, and the Privilege for printing it, close this part of the work.

5. La Sainte Bible en Latin et en François, ou Commentaire Litteral sur tous les Livres de l’Ancien et du Nouveau Testament, par Augustin Calmet. A Paris 1715-20. Quarto. 26 vols.

CATHOLIC EDITION. This is the *second* edition of the Bible with the Commentary of Calmet. It is dedicated *A Son Altesse Royale de Lorraine*, after which is a General Preface to the Old Testament, followed by one on the Pentateuch, and particularly on Genesis; dissertations on the subjects and on the form of the ancient books, and the manner of writing by the ancients; on the countries of Ophir; on the origin and antiquity of Circumcision; on the antiquity of Money; on Chronology, with a Chronological Table relating to the Book of Genesis, which is followed by a Map of Sacred Geography by Sanson. The Latin

Vulgate and the French Translation are placed in parallel columns, and the Notes or Commentary in long lines at the foot of the page. The last volume is entitled “Nouvelles Dissertations Importantes et Curieuses, sur plusieurs Questions qui n’ont point été traitées dans le Commentaire Litteral sur tous les Livres de l’Ancien et du Nouveau Testament,” and is, therefore, to be regarded as a supplementary volume. It is dated 1720, and contains *Eighteen* Dissertations, of which a Table is given, and in which they are arranged according to the order of the Books to which they especially relate. At the end of the volume is a collection of various readings, from an ancient MS., of the Gospels, and an *Index Testimoniorum a Christo et Apostolis in Novo Testamento citatorum ex Veteri*, which, with a General Table of Contents, concludes the work.

AUGUSTIN CALMET was born at Mesnil-la-Horgue, near Commercy, Feb. 26, 1672, and received the rudiments of his education at the priory of Breuil. He was afterwards placed at the university of Pont-a-Mousson, and then entered among the Benedictines in the abbey of St. Mansuy in the Fauxbourg of Toul, Oct. 17, 1688, and professed Oct. 23, 1689. He was deeply skilled in the Hebrew and Greek languages, and was chosen to teach philosophy and divinity to the young religious of the abbey of Moyenmontier, during which time he also employed himself in composing the Commentaries and Dissertations on the Bible which gained for him so universal a reputation. These were composed, not with a view to publication, but as a means for his own improvement. By the advice, however, of the Abbé Duguet, strengthened by the recommendation of Mabillon, he ventured in 1707 to send forth the first volume. He was chosen prior of Lay, and then abbé of St. Leopold of Nancy, and made visitor of the congregation. In 1728 he was chosen abbé of Senones, upon which he resigned the priory of

Lay. He enriched the library and museum of this abbey with many valuable gifts, and here, respected by all for his great learning, his many virtues, and his amiable manners, remained until the time of his death, Oct. 25, 1757. His whole life was devoted to study, and as he was in the habit of extracting every thing he deemed of value from the books he read, he had a vast accumulation of papers and materials for various works. The Commentaries which have been mentioned, and his Dictionary of the Bible, are the principal productions of his pen, although various other works issued from his hands; these are noticed by his biographers, from whom this sketch has been derived.* The opinions generally,—I believe I may say universally,—respecting the Commentaries, have been highly favourable. Dr. A. Clarke, whose opinion on all subjects connected with sacred literature I regard as of great value, has pronounced them to be “without exception the best comment on the sacred writings ever published either by Catholics or Protestants.”

6. La Sainte Bible en Latin et en François, avec l'Explication du Sens litteral et du Sens spirituel tirée des Saints Peres, &c., par Mr. Le Maistre de Sacy. A Bruxelles et Paris 1723-42. Duodecimo. 43 vols.

This CATHOLIC EDITION corresponds with the preceding ones of 1690—1703 and 1692 and 1709. The Apocryphal Books form two volumes, and were printed at Paris in 1742.

7. La Sainte Bible en Latin et en François, ou Commentaire Litteral sur tous les Livres de l'Ancien et du

* Moreri Dict. Hist.—Saxii Onomasticon—Chalmers.

Nouveau Testament, par Augustin Calmet. A Paris 1724—26. Folio. 9 vols.

CATHOLIC EDITION. This edition agrees with the preceding one of 1715—20, although the arrangement of the Dissertations is somewhat different. Instead of being placed in a separate volume at the end, they are introduced in their proper places in the Bible; thus, to Genesis there are Dissertations on the Primæval Language, and the Confusion of Tongues at Babel; on the Giants; on the Tower of Babel, in addition to those enumerated as preceding Genesis in the quarto edition. The text and Commentary are printed in a similar manner. To the several Books, both of the Old and New Testament, there are very extended Prefaces, and Tables of Contents, and at the end of the Apocalypse is a Dissertation on the Patriarch Enoch.

8. Sainte Bible en Latin et en Français contenant l'Ancien et le Nouveau Testament avec un Commentaire Littéral inséré dans la Traduction Française par le R. P. de Carrières, Prêtre de l'Oratoire de Jesus. A Toulouse. Octavo. 1802-3. 10 vols.

CATHOLIC EDITION. The Approbations of this work are dated 1708-13 and 38. The literal Commentary is inserted in the body of the French Translation. The Latin is from the Vulgate. The work, which is well printed, concludes with a Table of all the Things contained in Scripture.

Portions of the Bible in French, and in Latin and French.

1. *Isaïe traduit en François, avec des Notes et des Reflexions par le P. G. F. Berthier. A Paris 1788-9. Duodecimo. 5 vols.*

In 1785 there appeared a translation of the Psalms from the Latin Vulgate, by the Father Berthier, which was well received, and in a short time went through a second edition. This translation of Isaiah is by the same hand, and is also much esteemed. It is from the Latin Vulgate, which, with the translation, is arranged in parallel columns. There are Notes and a Commentary of considerable extent, of the merits of which the anonymous editor of the work thus speaks:—"La partie consacrée à la critique et à la discussion, n'a rien de sec et de rebutant; mais celle que l'auteur destine à éclairer, à réchauffer notre piété, est pleine de douceur et d'onction. Pénétré lui-même de l'esprit du prophète qu'il commente, il menace et exhorte tour à tour. Il s'élève avec lui, et armé, pour ainsi dire, de la foudre du Très-Haut, il intimide le pécheur, non pour l'abattre et le confondre, mais pour le ramener et le convertir."* Tables of the chapters and their contents are affixed to each volume, the last of which contains

* Page xii.

the Approbation of the Sorbonne, signed by Asseline, and the Royal Privilege for the printing of the edition.

GUILLAUME FRANCOIS BERTHIER was born on the 7th of April, 1704, at Issoudon in Berri, and at the age of eighteen entered and professed among the Jesuits. In 1745 he undertook the direction of the *Journal de Trévoux*, and conducted that publication with great credit during seventeen years. The Abbé Fontenay has alluded to the great reputation he acquired by his labours, and notices the literary war which he waged with the celebrated Voltaire, upon the publication of the *Panégérique de Louis XV.* Upon the dissolution of the Jesuits in France he withdrew from all literary pursuits, and went into retirement; but in 1762 the Dauphin promoted him to the office of Keeper of the Royal Library, and placed the education of Louis XVI. and Monsieur under his care. Occurrences, however, relating to his order obliged him, eighteen months after, to quit the court. He went to reside at Offembourg, a small city near Strasbourg, where he translated the Psalms, to which he added notes and a commentary. This work was published in 1785 in eight volumes 12mo. He resided at Offembourg ten years, when he returned to France. He composed the continuation of the History of the Gallican Church, and translated the Book of Isaiah which has been noticed above. He died in consequence of a fall at Bourges, on the 15th of December, 1782, aged seventy-eight years and nine months. He was buried in the metropolitan church with distinguished honours, to which he was entitled both by his learning and his piety.*

2. Les Prophéties de Jérémie et de Baruch traduites de

* Nouveau Dict. Hist.

l'Hebreu et du Grec en Latin et en Frangois, par les Auteurs des Principes discutés. A Paris 1780. Duodecimo. 6 vols.

CATHOLIC EDITION. This translation is dedicated to Monseigneur, by *les Capucins Auteurs des Principes discutés, de l'Academie des Arcades de Rome*. The Notes are Chronological, Geographical, Moral, Historical, Etymological, Grammatical, and Critical. They follow the verses to which they relate. There are Prefaces and Tables, and the work is very elegantly executed.

3. Jérémie traduit sur le Texte Original accompagné de Notes, Explicatives, Historiques, et Critiques, par Jean-George Dahler. Strasbourg 1825. Octavo.

CATHOLIC EDITION. This is a new translation from the Hebrew by M. Dahler, Doctor of Divinity and Professor at the Protestant Seminary at Strasbourg. He has endeavoured to arrange the Prophecies according to the order of time in which they occurred, and not as they at present stand, intermixed with each other. In this respect he has followed the late M. Eichorn, who, in his learned discourses on the Hebrew prophets, has placed them in chronological order. M. Dahler has also divided the book into sections, not chapters, so that each section may embrace an entire subject, and the thread of the historical narrative be undisturbed. Another innovation has been made by the translator: it is to arrange the text in the manner of verse rather than prose. He despaired of being able to reduce it altogether to French verse, or in such a manner as to express fully the sense of the passages; but as the discourses

approach nearer to poetry, and resemble the poetry of the Hebrews in many respects, he has thought it advisable to print the book in long and short lines, as the passages appeared to require. The following extract may, perhaps, be desirable to illustrate the method of the translator :—

“ Annoncez en Judah !
 Faites entendre à Jerusalem !
 Publiez à son de trompe dans tous les pays !
 Criez à haute voix, disant :
 ‘ Assemblez-vous !
 Allons-nous retirer dans les places fortes !’
 Elevez l’étendard vers Sion !
 Fuyez sans vous arrêter !
 Car je fais venir du septentrion une calamité
 Et une grande désolation.
 Un lion s’est élancé hors de sa tanière,
 Un destructeur des nations est parti.
 Il a quitté son gîte,
 Et vient porter la désolation dans ton pays.
 Tes villes vont être démolies et dépeuplées.
 C’est pourquoi couvrez-vous de cilices !
 Lamentez-vous ! Poussez des cris !
 De ce que la colère de l’Eternel ne cesse pas
 d’être *enflammée* contre nous.”*

The Proper Names in this translation are chiefly printed according to the Hebrew manner of spelling them. After a Preface explanatory of the views of the translator, is an Historical Introduction, terminated by a Table of the principal epochs in the History of the Israelites. The notes to the Book of Jeremiah

* Pp. 42, 43.

are placed at the bottom of each page. At the end is a comparative Table of the passages as they occur in the present edition, and in the ordinary versions, divided into chapters and verses. There is an Advertisement at the end, announcing the intention of the author to publish in a separate volume further and more extended historical and critical notes, on subjects connected with the Prophecies of Jeremiah, but I am not aware of their having hitherto appeared.

Italian Versions.

The thirteenth century is rather remarkable for the paucity of copies of the Holy Scriptures in general circulation, which is, however, to be ascribed to a canon of the council of Toulouse, which expressly forbade the Scriptures to the Laity.* The council from which this canon emanated was held by Romanus, cardinal of St. Angelo, and the Pope's legate, in the year 1229. From this infamous council the First Courts of Inquisition date their origin. The Inquisitors consisted of one priest and three laymen, and were established in every city. Notwithstanding the attempt to prohibit the use of all copies of the sacred writings, if we are to credit the authority of Sixtus Senensis in his *Bibliotheca Sancta*, a vernacular translation was made at this period by the celebrated archbishop of Genoa, JACOPO DE VORAGINE, who is reported to have translated both the Old and New Testaments into the Italian language. From the silence of this author in his *History of Genoa* upon the subject of his translation of the Scriptures, and from the silence also of Antoninus, Trithemius, and Castillus, Le Long doubts the existence

* "Prohibemus etiam, ne libros Veteris Testamenti aut Laici permittantur habere : nisi forte Psalterium, vel Breviarium pro divinis officiis, aut Horas Beatæ Mariæ, aliquis ex devotione habere velit. Sed ne præmissos libros habeant in vulgari translatos, arctissime inhibemus." *Labbei Sacro-Sancta Concilia*, Vol. II. p. 430.

even of the translation, of which, however, Antonius Possevin, the Jesuit, states, that he had seen a MS., and reports but indifferently of the accuracy of the work.* Father Simon considers the translation as the most ancient in the Italian language, and adds that it was by many much esteemed. It is also mentioned in the *Acta Eruditorum*, *Lipsiæ* 1689, p. 178, from a book published anonymously, but which has for its title “*Defense des Versions de l'Ecriture Sainte. Colon. 1688.*” Whether such a translation ever existed certainly appears doubtful, and it has been conjectured to have been merely a translation of the *Historia Scholastica* of Peter Comestor. The MS. has not been found, although Muratori and others have made considerable search after it; but as it was not usual for authors to place their names to such works at this period, it has probably been overlooked.

The oldest Italian version with which we are at this present day acquainted, is that to which the name of Malherbi or Malermi, a Benedictine monk of the order of Camaldoli, and abbot of St. Michael de Lemo, is affixed; and of this version, which is from the Latin Vulgate, there appear to have been two editions executed at Venice in the same year, namely, in the months of August and September 1471. The former of these is much the rarer, although both are works of extreme scarcity. It is not a little remarkable that in the same year another edition of the Italian Bible should have been put forth in the month of October at Rome, the version of which has been found to be different from the Venetian editions, particularly in the Old Testament. The author of this version is unknown. Of the version of Malermi, Father Simon gives a very unfavourable

* Le Long, *Bibl. Sacra*, Vol. I. p. 353.

opinion :—" Whatsoever pains he may have taken, as he affirms (says he), in translating faithfully, and according to the letter even to the utmost of his power, the whole volumes of the Sacred Scriptures into the Italian tongue, it doth not appear that he hath had good success in this undertaking. He seems to have done nothing else but corrected the preceding version."*

The next Italian version is that of Antonio Brucioli, which has been repeatedly printed, and as constantly placed in the first class of Prohibited Books, and also in Sotomayor's Index. It was held in high estimation by the Protestants. It is professed to have been made from the Hebrew and Greek originals, but Simon conceives it rather to have been formed from the Latin version of Sanctes Pagninus, of which see an account in vol. I. part II. p. 388, of this work. It is most likely that Pagninus's version was compared with the originals, and, as it is very literal, followed in the greatest number of places.

Brucioli's edition was revised, and made more conformable to the Vulgate, by Sante Marmocchi, and the third book of Maccabees translated into Italian for the first time. It was printed at Venice in 1538.

Sixtus V. is reported† to have caused an Italian version of the Bible to have been made, but whether it was ever executed is uncertain.

The version of Brucioli was again revised and printed in 1562, at the press of Francisco Durone of Geneva. Filippo Rustici is stated to have been the editor.

* Critical History of the Versions of the New Testament, pt. II. p. 337.

† See Vol. I. pt. ii. p. 461 et seq.

The version of Diodati is the next in order, and in the translation he has followed the same method which he had previously adopted in his French translation. It was executed at his own expense, and he was ruined by the work. Simon, upon the whole, speaks favourably of this version:—"It were needless (says he) to insist any longer on the Italian version of Diodati, which, notwithstanding the above-cited defects, does not cease to be endued with very good qualifications: and if we except certain restrictions which sometimes proceed from the prejudicate notions of his Theology, it is one of the most accurate translations of the New Testament that hath been composed in these later times. But forasmuch as this translator intended only to instruct those of his own party, he hath accommodated his interpretation and notes to their doctrine; and it was absolutely necessary, according to the principles of the Divines of Geneva, that they should find their Confession of Faith in the Holy Scripture; wherefore he was obliged to limit in some places, conformably to this idea, that which was expressed in too general terms in the original."*

The latest Italian version, and one held in high estimation, is that of Antonio Martini, archbishop of Florence, and published under the sanction of Pope Pius VI. It is, of course, conformable to the Vulgate.

1. *Biblia in Lingua Italiana tradotta per Nicolo di Malermi. In Venetia (Vindelin de Spira) 1471. Kalende de Augusto. Folio. 2 vols.*

Unfortunately there is but one volume of this **FIRST EDITION**

* Crit. Hist. pt. ii. p. 342.

of the Italian Bible, and most rare work, in His Royal Highness's collection, and this volume is deficient of one leaf. I regret that I can, therefore, give but a very imperfect, and, I fear, unsatisfactory collation of this interesting book. The only copies of the Italian Bibles of the year 1471 with which I am acquainted, are those in the collections of his late Majesty George III., of Earl Spencer, and of the Earl of Leicester, at Holkham. Copies of the edition of October are in each of these libraries, and the Rev. Dr. Dibdin has given a full and accurate account of that in Earl Spencer's in the *Bibliotheca Spenceriana*, vol. I. pp. 63-7, to which I refer the reader also for a specimen of the version taken from the 27th chapter of St. Matthew, that it may be compared with the version of Malermi. Earl Spencer is likewise the fortunate possessor of a copy of the Venice edition of August, and it is described in the *Ædes Althorpianæ*, vol. II. p. 44. There is a copy in the King of Wirtemberg's Library at Stuttgart, and a copy upon VELLUM at Milan, in the collection of Count Melzi.

This edition is printed in a good Roman letter, disposed in two columns, having fifty lines on a full page. There are neither numerals, nor catchwords, nor signatures. The paper is strong, and of a good colour; the initials are written in—so is the running title of the Books, and the headings and terminations of them. These are chiefly in red ink. Some of the capitals are illuminated. The volume consists of 319 leaves. On the reverse of the first leaf begins an Epistle of Malherbi or Malermi, to Laurentius, headed thus:—*Epistola de Don Nicolo di Malherbi veneto al Reverendissimo professore de la sacra Theologia maestro Laurëtio del ordine de sancto Francesco: nella Biblia vulgarizata*. This Epistle is divided into seven chapters, and they treat of the reasons for making the translation, and of the manner in which it has been executed. From

some passages which occur in this preface we learn that Malermi was induced to undertake this labour from the defective translations* that had preceded his, which most likely has reference to the *Historia Scholastica* of Comestor. The author of it, however, was unknown to Malermi, as he calls him Apocryphal. It appears, also, that the translations then extant were not only mutilated, but that they also contained improper additions. In this translation he affirms that he has strictly followed the Vulgate, and that he has adhered most literally to the translation of St. Jerome, except that in the Psalms he has added somewhat to the arguments of the Psalms, to render them more intelligible to the reader,† and he also acquaints us, by this prefatory epistle, that he requested Dr. Laurentius, a Professor of

* “ Dico dunque che quelli gia stati vulgarizati libri : over mancano di testo : et ev etiam ajuncto cū queste cose : che nel vero et original et litteral volume non si contiene : non mi curo di ricodar li luochi de lor errori per motte cagione : et maxime per esservi apocrifia essa translatione nō ponēdosi c̄ quella lauctore de essa translatione : certe enorme cosa e che scriveno cose che nō lice fir dicte ne da esser legiute.” Cap. VI.

† “ Certe nullo cibo e piu suave a lanima che per el studio de la divina scriptura venire al cognoscimento de la verita : ꝑ la cui cōfirmatione habiamo col nostro piccol ingegno : secondo che se contiene : quanto a la propria littera de parola a parola traducto tuttol testo de la Biblia : incomiciando dal prologo del gloriosissimo sancto iheronymo ; per insino a lultima lettera d’la apocalipsi inclusivamente non variādo : ne sminuādo : ne í alcuna parte accresciēdo che si sparti dal vero intellecto : et sincero sentimēto de essa simplice : et pura littera. Et se pur in qualche luoco eglie stato āpliato : per necessita habiamo lo facto cōstrecto per el satisfamento : et major cōsolatione di legenti : et questo maximamēte circa el psalterio : nel qual preponesse li tituli a ogni psalmo : imperbo che se noi havesamo lassati li tituli come jaceno quanto alla littera : nō foria stato cōde cēte supplimēto a satisfare al intellecto di lectori. Onde noi habiādo assūpta una tātā et tal provincia non si confidendo de la nostra sufficiente intelligentia habiamo se accostato a te clarissimo doctore : acio che veduta la nostra traductione : et examinata in quella parte dove per in avertentia . over per variatiōe de libri essere mancata corrigendo suplessi volendo cum laltru arme majormente certare : che nudo presuntuosamente vicere.” Cap. V.

Theology, to revise and correct the work, being distrustful of his own ability, and fearful of having rendered some passages incorrectly. To this Prologue succeeds an Epistolary Answer by Laurentius addressed thus:—*Ad Reverendissimū in Christo patrē: et dominū donū. N. de Malherbis Venetū ordinis gloriosi benedicti Monasterii sācti Michaelis d'lemon: abbatē dignissimū majorē colendū. Laurētius venetus theologorum minimus ex ordine cordiferum salutē: et sincere dilectionis affectum.* This is in Latin, and contains an eulogium upon the elegance and correctness of the translation. It terminates thus;—*Ex collegio minorum claustrato pridie idus quintilis*, and then follows the *Tabula de la prima parte de la bibiglia*, extending through fifteen columns, to the end of the Psalms. The Prologues of St. Jerome come next. The last leaf of these, which also contains the first and part of the second chapters of Genesis, is wanting in the present copy. The Books of the Old Testament are arranged according to the order of the Vulgate, and this volume concludes with the Psalms. To this Book is prefixed the Prologue of St. Jerome, an Argument, and a second Prologue of St. Jerome on the same Book. Another and an extended Prologue precedes the Psalms, to each of which there is a kind of history or argument attached, and so extensive is this that the Psalter occupies no less than fifty-five leaves. At the end of the Psalter we read [FINISSE EL PSALTERIO DE DAVID.]

The reverse of this leaf is blank. Into this volume has been inserted the last leaf of the *second* volume, which is of particular interest, inasmuch as it contains the place, date, name of printer, &c., which I shall now describe. It commences with the last verse of the Apocalypse, to which succeeds the following subscription, &c.:—*Finisse la apocalise et e il fine del novo testamento.*

Quale adunque lode et gratie o summo signore porgere et referire ti posso havendo posto fine a tanta et longa mia fatica et illeso riserbato fra tante turbulentissimi scogli inimicato piu volte da zephire et turbo condotto etiam me hai per la tua ī mēsa bonta al desiato porto : si che in esso giunto : cum la debile mia voce si te ringratio dicendo con il propheta. Non ad me non ad me Signor : ma il nome tuo do la gloria.

Rime di Hieronymo Squarzafico de Alexandria cōposte a laude di questo volume.

“ Le celere sagitte or mai Apollo
deponer vogli : et larghuta lyra
piglar tu mecho : et col secrato stollo
De la tue sancte muse : et ini tira
il resto de li dei : et semidei
per veder il lavor di chui se mira
Ciaschun gentil inzegno : et per li dei
giurano non mai piu haver veduto
piu gentil cosa si che se dourei
Dargli ogni laude poi che an proveduto
ala tenace eta che non puo fare
chogni gentil lavor sia disoluto
Zeusis parasio policreto stare
se puo or mai larte del suo lavorio
meglo di questo non si puo mostrare
Promotheo quando si fece restio
nela celeste spera per compire
lhuomo per chui : sena tormento rio
Non cosci bene nol puote inferire
a la proportion come costoro
le lectre belle nelo suo stampire

Si che tra tutti di questo lavoro
 nc porta laude quel spira gentile
 di Vindelin che na corona doro
 O beato germanico virile
 che si notabel cosa a giorni nostri
 trovasti col veder tanto sutile
 Qual e quello lavo che mai se mostri
 piu degno al tuo per mortal fantasia
 che par disceso da celesti chiostri
 Et mo per sua in nata vigoria
 siglia formato quel sancto volume
 de la sacra scriptura in fede mia
 Si ben traducto in materno costume
 che nullo e mancho dal vero Latino
 come puo ben veder chia chiaro lume
 O interprete viril che per divino
 inzegno credo che tu il translatasti
 non mai diviso al testual chamino
 Ormai ciaschun a questi gentil pasti
 se po invitar di la sacra scriptura
 per chui il ben sale et gli vicii son guasti
 Cosci salendo a la divina altura."

*Impresso fu questo volume ne l'alma patria de Venecia ne
 glauni di la salutifera incarnatione del figliuolo de leterno et omni-
 potēte dio.*

M.CCCC.LXXI. IN. KALENDE. DE. AVGVSTO.

2. La Biblia, in Lingua Vulgare. Venetia, per Antonio Bolognese, 1477. Folio. 2 vols.

This is a very rare edition of the Italian Bible. It is the version of Malermi, and distinguished from the preceding by having the Summaries of Marino, a Dominican friar, as stated in the subscription to the work. On the reverse of the first leaf (the recto containing the register) is the Prefatory Epistle of Malermi, succeeded by the reply of Laurentius, and the Table of the first part of the Bible. The Prologues of St. Jerome immediately precede the Bible. After the Book of Psalms (PSALMISTA) is the Book of Aristeas on the Septuagint translated into Italian, and at the end of this is the following subscription:—*Finita e la biblia vulgare a laude del omnipotēte dio et de la sua madre virgine Maria: et a consolatione dele gēti: rubricata per me fratre Marino de Venetia del ordine del p̄dicatori: de la sacra pagina humile professore: sequēdo la expositiōe de Nicolo de Lira et deli altri doctori: dechiarando summarie quello che contengono li capituli quanto la breuita dele rubriche patischono: In Venetia ĩpressa da maestro Antonio Bolognese: regnante Sixto quarto Pontifice Maximo ac Andrea Vendramino inclyto principeimperante: nel M.cccc.lxxvii.* The second volume has also a Register, a Table of the remaining Books of the Old and the New Testament, accompanied with the usual Prologues. There is no title-page to the New Testament. It commences with the Prologue of Jerome, addressed to Pope Damasus, upon the Four Evangelists. To each of the Books of the Old and New Testament Summaries are attached. The subscription to the second volume is as follows:—*Finisce la Biblia speculo dela Christiana fede diligentemente correcta et emendata: et in Venetia cō somma vigilantia de maestro Antonio Bolognese impressa. Sixto quarto pontifice maximo regnante: ac Andrea Vēdrmino inclyto pr̄cipe. M.cccc.lxxvii.* To this edition there is a running title, and there are signatures, but neither catchwords nor numerals. It is printed in

two columns, and there are sixty lines in a full page. Blanks are left for illuminated initials.

This copy was purchased at the sale of Sir M. M. Sykes's Library.

There was another edition of the Italian Bible printed in this year, of which an account is given in Clement's *Bibliothèque Curieuse*.* Le Long† also notices it, and observes that it is of a smaller form than the one I have described, and as having a preface by Squarzafici, from which he gives an extract.

3. La Biblia in Lingua Vulgare. In Venetia, par Andrea Paltasichis da Cattharo, 1484. Folio.

All the early editions of the Italian Bible are rare. The present edition is printed in a Gothic letter in two columns, with sixty-three lines to a full page. There is a running title, and there are signatures, but neither numerals nor catchwords. The Epistle of Malermi is omitted in this edition. The Prologues of Jerome only precede the Bible. There are no Summaries either to the Old or New Testament. After the Psalms is the work of Aristeas on the Septuagint. There is no title-page to the New Testament, at the end of which is the following subscription :—*A laude de dio & de la vergine maria fu impresso questo volume in venetia con sūma diligētia per Andrea paltasichis da cattharo. M.cccc.lxxxiiii.* To this succeeds a Life of Joseph, the spouse of the Virgin Mary, to which there is a short Preface, and a Table of the Contents of the several Books. A Register, at the bottom of the last page, completes the work.

* Vol. IV. p. 50.

† Bibl. Sacra, Vol. I. p. 354.

4. *Biblia Vulgare Historiata*. In Venetia, per Giovanne Ragazo di Monteferato a instantia di Luchantonio di Giunta, 1492. Folio. 2 vols.

This edition is formed upon the preceding one. There are numerals, signatures, and running titles, and the initials are printed. It is remarkable for the very numerous wood-cuts which adorn it. In some instances they are of considerable merit. The title-pages are executed in a very spirited manner. On the reverse of the first leaf is printed in red—*BIBLIA VULGARE HISTORIATA*. The Register, Table, and Prologues of St. Jerome succeed; to the latter, as well as to most of the chapters of the Old and the New Testament, there are wood-cuts prefixed, illustrative of the subjects contained in them. The Bible is preceded by a large wood-cut, divided into six compartments, representing the creation of the world. Aristeas on the Septuagint follows the Psalms, which has for its running title *PSALMISTA*. The second volume commences with the Proverbs of Solomon, and contains the remainder of the Old, and the whole of the New Testament. At the end of the Apocalypse is the subscription thus:—*A laude & gloria del omnipotente Idio & de la gloriosissima vergine Maria: et di sancto Joanne Baptista. Qui finisse la Bibia vulgare hystoriata stampata ne l'alma Citta de Venetia per Giovanne Ragazo di monteferato. A instantia di Luchantonio di Giunta Fiorentino Sotto gli anni de la nostra redemptione M.CCCCLXXXII. Del mese di Luio. Sotto el pōtificato Maximo Innocentio octavo Regnante Agustino Barbadigo Inclito Principe de Venetia.* The Life of Joseph succeeds, and the colophon of the printer in red is placed at the end of this portion. A Table of the Contents of the volume concludes the work. Fossi, in his Catalogue of

the Magliabechi Library,* has described an edition corresponding in every particular with this, except as to the date, which is two years earlier (1490).

5. *Biblia in Lingua Materna ultima mente Theologice et Moral Postille, &c. Venetiis 1535. Folio.*

This is another edition of the version of Malermi, and corresponds in most particulars with the preceding. There are similar wood-cuts prefixed to the chapters and ornamenting the volume, but they are of superior execution. The title-page is entirely different. It represents the Four Evangelists, and various scriptural subjects. There is a copious Table of Contents, which is followed by the Prologues of St. Jerome, at the end of which is placed the large wood-cut representing the work of Creation. A Postill, or Gloss, upon various parts of the Old and New Testament is marked in the margins, and at the beginning of Genesis is headed thus:—*A Postille spirituale et morale sopra tutti li libri de la Biblia utilissime: & belle estratte da diversi dottori: & autori de la santa madre Ciesia.* The Book of Aristeas on the Septuagint, and the Life of Joseph, are also printed in this edition. It concludes with this subscription:—*Stampata in Venetia per Bernardin de Bendonì. Minese del l'isola del Lago Maggiore. Anno Domini M.D.XXXV.*

6. *La Biblia quale contiene i Sacri Libri del Vecchio Testamento. In Venetia 1538. Quarto.*

* Vol. I. col. 344.

This edition is the version of Brucioli, very beautifully and very correctly printed. The edition has escaped the notice of Le Long, and I have not been able to find it in any collection. The III. and IV. Esdras, the additions to Daniel and Esther, and the III. Maccabees are inserted. There is a very finely executed wood-cut title-page. An Address to the Reader, and a Table of the order of Contents of the Books of the Old Testament, precede the address of Brucioli to Francis I. The New Testament title is accompanied with the same wood-cut as the Old. There is a Table of the order of Contents of the Books, and an Address of Brucioli upon the translation. At the end is a register and the following subscription :—*Stampata in Vinegia a San Moyse, ne le case nove Justiniane, al segno de l'Angelo Raphael, per Francesco di Alesandro Bindoni, et Mapheo Pasi compagni. Nel mese di Giulio. MDxxxviii.* On the reverse of this leaf is the figure of the Angel Raphael leading a boy, who has a fish under his arm, and is accompanied by a dog.

ANTONIO BRUCIOLI was born at Florence towards the end of the fifteenth century. Having been concerned in the plot formed by some Florentine citizens, in 1522, against Cardinal Julius de Medici, afterwards Pope Clement VII., he withdrew to France and Germany, where he travelled and improved himself greatly. The revolution in Florence in 1527 having driven the Medici family from the city, Brucioli was enabled to return. He was, however, suspected of attachment to the opinions of Martin Luther, and, by his censures on the monks and priests, he speedily incurred suspicions of heresy, and became involved in new difficulties. By the kind interposition of friends he escaped an ignominious death, but was condemned to an exile for two years. His brothers were printers and booksellers at Venice, whither he retired, and printed his translation of the Bible into

the Italian language, and some other works. It is doubtful whether he possessed any considerable acquaintance with the Hebrew language, although Aretino states* him to have been well versed in the Hebrew, Chaldee, Greek, and Latin languages. His other classical attainments are well known. He published several philosophical and religious works, and amongst other things a collection of hymns. The *first* edition of his New Testament was produced in 1530, and the whole Bible two years afterwards. These are books of extreme rarity. It is not evident, as M'Crie has remarked,† that Brucioli ever formally left the communion of the church of Rome, but his Prefaces to the different parts of his version, in which he extols the utility of such works, and vindicates the common right of Christians to read the word of God in their own language, are written in the style and spirit of a Protestant. He published translations of some of the works of Aristotle, Cicero, and Pliny, and editions of Petrarch and Boccace. All his works, "published or to be published," were formally interdicted. The time of his death is uncertain, some supposing it to have occurred in 1550, whilst others assert his existence in 1564.‡

7. La Bibia nuovamente tradotta dalla Hebraica verita in lingua Thoscana per Maestro Santi Marmachino Fiorentino dell' ordine de predicatori della Provincia Romana. In Vinegia 1538. Folio.

* "Voi sete huomo senza pare ne l'intelligentia de la lingua Hebraica, Græca, Latina, e Chaldea." Letter from Aretino to Brucioli, Nov. 7, 1537.

† History of the Reformation in Italy, p. 55.

‡ Nouv. Dict. Hist.—Chalmers—M'Crie, who refers to Schellhorn Egötzlichkeiten aus der Kirchenhistorie und Litteratur and Mazzuchelli Scrittori Ital., Vol. II. Pt. iv., as containing good notices respecting him.

This is the FIRST EDITION of the Italian Bible, revised by Santi Marmochino, a Dominican, who died in 1545. It is Brucioli's version, and the Third Book of the Maccabees has been translated into Italian, and inserted in it for the first time. It is furnished with Tables, which are preceded by an Address to the Reader explanatory of their nature; the order of the Sacred Books; the Names of Men, Places, &c., mentioned in Scripture; of the Principal Things noted in the margins, &c. A List of Errata follows, and the Book of Genesis is preceded by a Dedictory Address by Marmachino to George d'Armaignac, bishop of Roudes and Vabres. The Bible is printed in long lines, with Summaries attached to each chapter, and Notes in the margins. The title represents several Scriptural subjects, and to the Psalms there is a wood-cut representing King David playing upon a violin. The initials are cut in wood and flowered. At the end of the New Testament we read—*In Vinegia appresso gli heredi di Luc antonio Giunti nell'anno. M.D.XXXVIII., nel mese di Aprile.* This edition is of great rarity.

8. La Biblia la quale in se contiene i Sacrosanti Libri del Vecchio et Nuovo Testamento per Antonio Brucioli. In Venetia 1541. Folio.

This edition of Brucioli's version is dedicated by the translator to Hypolito Estense, Cardinal of Ferrara. The usual Address precedes the Bible, which is printed in long lines, and has the Concordances, or Parallel Places, designated in the outer margin. Short Summaries are affixed to the chapters. The Psalms are arranged in two columns on each page. At the end of the Apocalypse is the subscription of the printer thus:—

Impresso in Venetia nella case di Francesco Brucioli et i Fratelli. Nel mese di Agosto. M.D.xli. A Table of the order of the Books, and a Summary of the Contents of the Scriptures, terminate the work. This edition corresponds, as far as it respects the text, with the edition of 1540, which is regarded by Simon as the best of Brucioli's editions. In this edition there is a notice of the translation relative to the errors and imperfections of many previous copies, and stating those only to be genuine in future which are printed by F. Brucioli and his brothers. The Advertisement notices the *first* edition to have been printed in 1530; this must refer to the New Testament, the Old, as before stated, not having been printed until 1532.

9. *Biblia Vulgare nuovamente stampata et corretta, &c. Venetiis, apud Bernardinum de Bindonis, 1546. Folio. 2 vols.*

This edition of Malermi's version corresponds generally with that of 1535. The wood-cut of the title-page is different, and the Summaries are printed in Italics. The gloss is omitted. The New Testament has for title—*La Traduttione del Nuovo Testamento translata per il Beatissimo Hieronimo*, beneath which is a wood-cut of St. Jerome. The Life of Joseph succeeds the New Testament, and is followed by this subscription:—*Qui finisse la vita de santo Joseph sposo della intemerata Vergine Maria madre de Christo, stampata nella inclita citta di Venetia per Bernardino Bindoni Milanese. Nel anno del nostro Signor M.D.XLIII., Regnante lo Illustrissimo Principe Pietro Lando.* A Table and Register complete the work.

10. *Biblia Vulgare, &c. In Venetia 1553. Folio.*

This edition of Malermi's version agrees with the preceding one. The wood-cuts vary in a slight degree, but the contents are the same. At the end we read:—*In Venetia. Nella Stamparia de Aurelio Pincio. Nel anno M.D.LIII.*

11, 12. La Bibia, che si chiama il Vecchio Testamento nuovamente tradutto in lingua volgare secondo la verità del testo Hebreo, con molte et utili Annotationi, &c. Stampato Apresso Francesco Durone (Geneva), l'Anno 1562. Folio.

This edition has been regarded by Walchius as a new translation; but it is merely a revised edition of the version of Brucioli. Filippo Rustici* is generally regarded as the editor. He laboured for upwards of three years in order to free it from Hebraicisms with which it abounds, and which must necessarily be the case, founded, as it is, upon the translation of Pagninus. The work has been diligently compared with other versions, and is certainly rendered much more pure and elegant than in the former editions. Notes, selected from Vatablus and others, are printed in the margins, and where any considerable alteration has been made in the text, it is designated by a different type. On the title-page is a wood-cut representing the figure of an angel resting the right arm upon a cross, trampling a figure of Death beneath her feet, and holding up, in the left hand, a book. After a Table of the order of the Books of the Old and New Testament is an Address, written in defence of the translation

* "Fortè hujus versionis vel potius recognitionis auctor est Philippus Rusticius, qui in Indice librorum expurgatorio inter Translatores Italos sacri codicis post Antonium Brucioli recensetur." *Le Long, Bibl. Sacra, Vol. I. p. 359.*

of the Scriptures into the vulgar tongue, addressed *A. I. Principi e Republiche d'Italia*. This is followed by a summary of the contents of the Sacred Books, and another address to the reader upon the work. To the several books and chapters there are arguments and summaries affixed. At the end of Esther is placed a Chronological Table, entitled “Breve Recapitulazione del Cominciamento e Progresso del Popolo d’Israel dal libro del Gen. insino al libro di Esther, e del suo stato tanto sotto il governo di Moise e di Josue, quanto sotto i Giudiei & i Re descritti per ordine secondo i loro tempi in sin che andò in cattività, e ritornò sotto Zorobabel, Esdra, e Nehemia.” To the Book of Ezekiel there are wood-cuts of the Temple, with a description of the same. The Apoeryphal Books are collected together, and printed after the Minor Prophets. The New Testament is stated by Le Long to have been taken from the edition of Fabius Tudeschus in 1560, but to have additional notes.

There are two copies of this edition in the Library, and the difference between them consists in the New Testament, which in one instance is printed with, and in the other without notes. In one of the copies there is also a Table of the Principal Things contained in the Old and New Testaments, which probably should also be in the other. These differences, however, I have not found noticed by any Bibliographer.

13. *Bibbia Volgare*: la quale contiene in se tutti i libri del Vecchio & Nuovo Testamento. In Vinegia, apresso Girolamo Scotto, 1567. Folio.

This is an edition, and probably the last, of Malermi’s version newly compared with the Latin Vulgate, and authorized by the

Holy Inquisition. I do not find it varying in any essential particulars from the preceding editions of this version, printed in the sixteenth century. It is described by Clement as an *Edition fort-rare*. There is a copy in the Library at Holkham.

14, 15. La Bibbia cioè, i Libri del Vecchio Testamento Nuovamente translati in lingua Italiana, da Giovanni Diodati, di nation Luchese. 1607. Folio.

This is the most esteemed Protestant translation of the Bible into the Italian language. Of the merits of the translation, and the opinions of the critics upon its elegance and its accuracy, and of the labours and talents of the author, I have already treated.* The present is the FIRST EDITION of this version, of which there are *two* copies in the Library—one a ruled copy upon LARGE PAPER, a very rare book in this condition, and the other a copy which formerly belonged to Queen Anne, whose arms are stamped upon the binding. On the fly-leaf, between the table and the first book of Genesis, is the following inscription in MS.:—"1616. *A none di settembre essendo Lunedi, piacque a Sua Ser^{ma} Maestà, promettere che se da quell giorno in poi non studia quattro giorni della settimana contentarsi di perdere un Giacobino. E dove io mancassi di trovarmi que' giorni nello suo studio, o s'io deggia perdere una discretion quale piacerà a la sua Reale M^{tà}, A Oatlands.*"

Following the title of this edition, as expressed above, is a Table of the order of the Books of the Old and New Testament, on the reverse of which is an extract from II. Timothy iii.

* See page 185.

16, 17. To the Bible there are arguments and summaries, and the margins contain notes and the parallel places. The Apocryphal Books are printed separately. The New Testament is arranged and printed in the same way as the Old, and is separately paged. It is remarkable that, during the whole of the seventeenth century, not a single edition of the Italian Bible was printed by the Catholics. Those of Diodati only supplied their place.

16. La Sacra Bibbia, tradotte in lingua Italiana, e commentata da Giovanni Diodati. Per Pietro Chovët. 1641.

This is the *second* edition of Diodati's Italian Bible, and the present copy is particularly valuable and interesting from having belonged to her late Majesty Queen Charlotte, and being enriched with numerous notes in her Majesty's handwriting. They relate chiefly to the particular and precise signification of several words, and display her Majesty's intimate acquaintance with the Italian language. There are many alterations and corrections in this edition, which has been most carefully revised. The books are somewhat differently arranged from the preceding one, the Apocrypha being placed separately after the New Testament. To these books succeed a metrical version of the Psalms, printed for the first time in this manner in the Italian Bible. There is a copper-plate and a printed title—the former bears the date of 1640. In the Library at Holkham there is a copy of this edition, with numerous marginal notes, in the handwriting of Diodati in the Italian language, and others in Latin, by Theodore, his nephew. There is a presentation copy on Large Paper to Madame la Marquise de la Moussay, in the rich

library of the Hon. Mr. Grenville. On the title-page is written —“Monsieur Diodati ma faict presant de ceste Bible en Sepbre. 1641. C'est la seconde qu'il ma donnee 1641. Catherine de Champaigne.”

17. La Sacro-Santa Biblia in Lingua Italiana. Per Mattia d'Erberg. Norimbergo 1711. Folio.

This is a revised edition of the version of Diodati by Mattia d'Erberg, who subscribes himself *Cultore delle sacre Lettere*, and at whose expense this edition was published. The work is addressed—*Alli molto Illustri Signori li Signori Hopffer & Bachmeier, Padroni Gratosissimi in Hamborgo*. The New Testament is stated by Townley* to appear to have been taken from one made from the Greek, and corrected according to the Vulgate, which was edited by Giovan Luighi Paschale, and printed in 1555, accompanied by a *French* translation. To each of the chapters of the Old and New Testament is attached a *Sospirio*, or prayer, by the editor. There are copper-plate frontispieces to the Old and New Testaments—the latter one is very fanciful, and represents the Four Evangelists, of whom each is supporting an open book, upon which a strong ray of light is falling from the Holy Spirit above, and reflected on the New Testament, which lies upon an altar, around which the Evangelists are standing. Each of the Evangelists has his appropriate symbol. At the upper part are depicted the Deity on the left, and Jesus Christ on the right. This edition is furnished with Arguments and Summaries, and the Parallel Places are marked at the foot of each chapter.

* Bibl. Illust. Vol. III. p. 484.

18. La Sacro-Santa Bibbia in Lingua Italiana. Per Mattia d'Erberg. Norimbergo 1712. Folio.

This edition appears to be the same as the preceding one, and is only furnished with a different title-page, dated 1712, and another dedication addressed thus:—*A quelli acquali l'Autore, ò per Rispetto di dovuta Riverenza, ò per contrasigno di vera stima, ò per Pegno di sincera Amicizia consecra, dedica, e dona il presente volume.* I cannot find the slightest variation in any part of the text either of the Old or New Testament. There are some copies of this Bible upon which Cologne, instead of Nuremberg, is affixed as the place of printing.

19. Bibbia Sacra contenente il Vecchio e Nuovo Testamento secondo la Volgata tradotto in Lingua Italiana de Monsig^r. Antonio Martini. Londra 1821. Octavo.

According to the arrangement I have adopted, I am compelled here to introduce an edition of the Italian Bible by Martini, archbishop of Florence, printed at the expense of the British and Foreign Bible Society, and edited by Giombattista Rolandi; but as it is the Italian version only, and without any notes, whereas the original editions have the Latin Vulgate, and are accompanied with numerous annotations, I shall refer the reader to the next section for an account of these Bibles. The present copy is a beautiful specimen of printing from the press of Bensley, and was presented to the Library by the Society.

Italian and Latin Bibles.

1. Vecchio Testamento secondo la Volgata tradotto in Lingua Italiana e con Annotazioni illustrati per Antonio Martini. Torino 1776-81. Octavo. 17 vols.

This is the FIRST EDITION of Martini's translation of the Bible. It is in conformity with, and accompanied by the Vulgate, and is the latest that has been made. The author of the translation was Archbishop of Florence. It is dedicated to the King of Sardinia. There is a general preface to the work, and a preface to the Pentateuch, followed by a permission for printing. A map of the Promised Land precedes the Book of Genesis. The Vulgate Latin and the Italian translation are printed in parallel columns, and the parallel places are inserted at the end of the verses in which they occur. The notes, professedly taken from the Fathers, are very copious, and arranged at the bottom of the page. There are prefaces to each book, and summaries to each chapter. The first three volumes contain the Pentateuch; the fourth, Joshua, Judges, and Ruth; the fifth and sixth, the four Books of Kings; the seventh, the I. and II. Chronicles and I. and II. Esdras; the eighth, Tobit, Judith, Esther, and I. and II. Maccabees; the ninth, Job and Proverbs; the tenth and eleventh, the Psalms and Ecclesiastes; the twelfth, the Book of Wisdom and Ecclesiasticus; the thir-

teenth, Isaiah; the fourteenth, Jeremiah, Baruch, and Lamentations; the fifteenth, Ezekiel and Daniel; the sixteenth, the Minor Prophets; and the seventeenth, the Song of Songs, together with a General Index of all the Principal Things contained in all the Books of the Old Testament, and of the Annotations in this edition.

ANTONIO MARTINI was born at Prato in 1720. He resided at Turin, and having gained much applause for his translation of the Old and New Testaments into the Italian language, was named by Pius VI. bishop of Bobbio. Proceeding, however, to Rome to receive consecration, he was detained at Florence by the Grand Duke Leopold, who in 1781 named him archbishop of Florence. The prince is stated to have been "disappointed in his expectation of finding in the prelate a co-operator in the innovations which he had planned. Martini was sincerely attached to the see of Rome, and steadily opposed the proceedings of Ricci, bishop of Pistoria, which were countenanced by the prince. He distinguished himself in the assembly held in Florence in 1787, with a view to favour that bishop; and had the principal hand in defeating the schemes of that prelate."* His death occurred on Dec. 31, 1809. He published Moral Instructions on the Sacraments, and Dogmatical History, and Moral Instructions on the Creed, in addition to several Pastoral Charges which have been highly recommended.

2. *Vecchio Testamento secondo la Volgata tradotto in Lingua Italiana e con Annotazioni, &c., per Antonio Martini. Firenze 1787. Octavo. 17 vols.*

* These particulars of Martini's Life have been derived from Townley's Illustrations of Biblical History, and for which he was indebted to the Rev. C. Plowden, Superior of the College of Stonyhurst. See Vol. III. pp. 483-4.

This edition is also dedicated to the King of Sardinia, and has a portrait of the translator prefixed to the General Preface, after which is a Brief of Pope Pius VI., a translation of which has been printed by Townley,* and is as follows:—

“ Pius VI. P. P., to his beloved Son, Antonio Martini of Turin.

“ Beloved Son, health and apostolical benediction.

“ At a time when a vast number of bad books are published, which most grossly attack the Catholic religion, and which are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Divine Scriptures, for they are the most abundant fountains, which ought to be left open to every one, to draw from them pure doctrine and morality, and to eradicate the errors which, in these corrupt times, are so widely disseminated. This, you have seasonably effected, as you affirm, by publishing the Sacred Writings in the vernacular tongue, intelligible to every one; especially when you show and set forth that you have added explanatory notes, which, being extracted from the holy Fathers, preclude every danger of abuse: thus you have neither swerved from the laws of the Congregation of the Index, nor from the constitution on this subject, published by the immortal pontiff Benedict XIV., our predecessor in the pontificate; and whom we deem it honourable to have had as our excellent master in ecclesiastical learning, when we had the happiness of holding a situation near his person. We therefore applaud your eminent learning and extraordinary piety, and we return you our due acknowledgments for these books which you have transmitted to us, and which, when con-

* Bibl. Illust. Vol. III. p. 482.

venient, we will read over. In the mean time, as a token of our pontifical benevolence, accept our apostolical benediction, Beloved Son, which we very affectionately impart to you.

“ Given at Rome, at St. Peter’s, March 17th, 1778; the fourth year of our pontificate.

“ PHILIP BUONAMICA, from the Latin epistle of his Holiness.”

This edition is printed both in Latin and Italian. Townley states the version to have been dedicated to Pius VI., which is not the case; nor does the Brief appear in the *first* edition, the Pentateuch of which was printed in 1776, two years before the Pope’s letter was written. This edition in all other respects agrees with the preceding one.

3. Vecchio Testamento secondo la Volgata tradotto in Lingua Italiana con Annotazioni, &c., per Antonio Martini. Prato 1817. Octavo. 22 vols.

The version of Martini, together with the Latin Vulgate, have been frequently printed. The present is a very handsome edition, accompanied with an engraved portrait of the translator, and enriched with *Illustrazioni Variazioni e Postille finora inedite e Tratte dal Manoscritto del Chiarissimo Traduttore*. There are very copious Tables of Contents and Indexes, forming altogether a very complete and useful work.

Portions of the Bible in Italian and Hebrew.

1. קהלת L'Ecclesiaste di Solomone nuovamente dal testo Hebreo tradotto & secondo il vero senso nel volgar idioma dichiarato dall'Eccellente Phisico M. David de' Pomi Hebreo. Opera non piu venuta in luce, & a tutti utilissima. Con Privilegio. In Venetia, Apresso Giordano Ziletti e compagni, 1571. Duodecimo.

Some portions of the Old Testament were translated into the Italian language by the Jews who were natives of Italy in the sixteenth century, and are enumerated by Le Long. The present work, among others, is noticed by him and other bibliographers, but a later date is assigned to it, namely, 1578. The author of this translation and exposition of Ecclesiastes was David de Pomis, a Jewish physician at Spoleto, well known for a very valuable Hebrew, Latin, and Italian Lexicon, a copy of which is in his Royal Highness's Library. The Book of Ecclesiastes is dedicated to Giovanni Grimanni, Patriarch of Aquila. A preface precedes the Book, which is printed in verses alternately Italian and Hebrew—the latter with points. Philological notes are arranged in the margins, and those explanatory of the sense of some parts at the bottom of the pages.

At the end of each chapter there are also copious annotations. The *first* part of the work closes with an Index of the principal things contained in the Book. The *second* part has the following title:—Discorso Intorno a l'Humana Miseria, e sopr' al modo di Fuggirla con molti bellissimi esscmpi, & avvertimenti. In Venetia, Apresso Giordano Ziletti e compagni, 1572.

This part is inscribed to Margaret Duchess of Savoy. The whole of it is printed in Italics, and consists of thirty-eight pages. From the Lexicon of David de Pomis it appears that he also printed expositions on Job and Daniel in the same manner. I have never met with them.

2. Il Libro di Giobbe recato del Testo Ebreo in Versi Italiani dall' Abate Giacinto Ceruti. In Roma 1773. Quarto.

This is the *second* edition of the Book of Job, printed in the original Hebrew without points, in a very fine large bold character, and an Italian translation in verse. It is dedicated to Antonio Ponce, Duke of Arcos, &c., the bare enumeration of whose titles occupies a full page. The Approbation and Permission for printing follow the Dedication. A Letter from Signor Di Cravetta, who is described as most learned in the Hebrew tongue, addressed to the author from Turin, after the publication of the first edition, precedes an extended Preface to the work, which contains specimens of translations of some of the Psalms, Song of Songs, &c., accompanied with the Hebrew text. The Book of Job is printed in alternate chapters of Italian and Hebrew, and there are notes at the bottom of the several pages.

Portions of the Bible in Italian Verse.

1. Il Libro di Giobbe esposto in Italiana Poesia con Annotazioni dall' Abate Francesco Rezzano fra gli Arcadi Democrate Meoniade. In Nizza 1781. Duodecimo.

The Book of Job, in Italian verse, by the Abate F. Rezzano. There is a General Preface to the Book, and Notes are placed at the foot of the pages. This work forms a part of the collection of Italian poets of the eighteenth century, published under the title of *Raccolta di Celebri Poeti Italiani del Secolo XVIII.*

2. Il Libro di Giobbe esposto in Italiana Poesia di Francesco Rezzano. Venezia 1793. Duodecimo.

Another copy of the Book of Job, rendered in Italian verse by F. Rezzano, and edited by Andrea Rubbi, who has prefixed an Address—*A' suoi amici*, and a Life of Job. Rezzano was born at Como in 1731, of honest parents. He was distinguished for his great poetical talents, but was always in great poverty. “Ma visse sempre povero e afflitto, e fu molto simile al suo

Giobbe, come dice il c. G. B. Giovio.* Niuno gli nega il nome di buon poeta." He died in 1780. The notes which are in the former edition are omitted in this, which forms a part of the Collection of Hebrew Poets in the *Parnaso de' Poeti Classici d'ogni Nazione Ebreo, Greco, Latino, Inglese, Spagnuolo, Portoghese, Francese, &c., trasportati in lingua Italiana*.

3. Lamentazioni di Geremia, i Sette Salmi Penitenziali e il Cantico di Mose' tradotti in Verso Toscano dal Dottor Pietro Rossi Sacerdoto Senese, &c. In Nizza 1781. Duodecimo.

The Lamentations of Jeremiah; the Seven Penitential Psalms, namely, the 6th, 31st, 37th, 50th, 101st, 129th, and 142nd; the Song of Moses from the 15th chapter of Exodus, translated into Italian verse by Pietro Rossi. There are also translations of the 21st, 68th, 83rd, 92nd, 112th, and 121st Psalms, to the latter of which is an exposition of the mystical sense also in verse. The Lamentations are accompanied with notes arranged at the foot of the page, and there is a General Preface, which contains the History of the Book.

4. Parafrasi in Versi Sciolti del Libro di Giuditta, e Poesie varie in lode della Gran Vergine Madre di Dio di Francesco Campana tra gli Arcadi Falinto Pirgenide. In Nizza 1782. Duodecimo.

A Paraphrase of the Book of Judith in Italian verse, by F. Campana, with a Dedicatory Epistle in verse, addressed to Fa-

* Gli Uomini della Diocesi Comasca, in Modena 1784.

ther Gioachimo Postalti, Master General of the Carmelites. *Le Profezie d'Isaia sul Parto della Vergine* is added to the Book of Judith, and is by the same translator. This, together with the foregoing article, forms part of the Collection of Italian Poets *Raccolta di Celebri Poeti Italiani*, &c.

5. Proverbi di Salomone esposti in terza rima con note da Stefano Egidio Petroni. Londra 1815. Octavo.

This is the eighth edition of this version of the Proverbs of Solomon, and is the first English edition accompanied with a prose exposition, to assist the students in the Italian language. The prose translation is printed on the left hand, the verse on the right hand page. Arguments are prefixed to each chapter, and at the end are numerous notes.

6. Il Cantico de' Cantici adattato al gusto dell' Italiana Poesia e della Musica tradotto da Evasio Leone. Venezia 1793. Duodecimo.

The Song of Songs, translated into Italian verse by Leone. A notice of King Solomon, the author of this Book, and a preface by the Translator, precede the work, which is arranged as a Drama, and is divided into ten Cantata. This also forms a portion of the Hebrew Poets of the *Parnaso de' Poeti Classici*, &c.

7. Cantici Scritturali. Venezia 1793. Duodecimo.

This collection, which also belongs to the Hebrew Poets in the *Parnaso de' Poeti Classici*, &c., is edited by Andrea Rubbi, and consists of the following pieces:—

1. Il Passagio del Mar Rosso di Quirino Rossi.
2. Il Testamento di Mose' di Saverio Mattei.
3. Cantico di Debhora di Pier Domenico Brini.
4. Cantico di Sansone di Giuseppe Luighi Pellegrini.
5. Cantico degli Amorrei di Giovanni Granelli.
6. Cantico di Davidde nella morte de Gionato di Francesco Martinette.
7. Cantico di Anna di Giovanni Granelli.
8. Cantico di Abacucco di Benedetto Mariani.
9. Cantico di Giona di G. L. Pellegrini.
10. Cantico di Isaia di Saverio Mattei.
11. Cantico Profetico d'Isaia di Giacinto Ceruti.
12. Cantico di Giuditta di S. Mattei.
13. Cantico di Ezechia di S. Mattei.
14. Cantico de' Tre Fanciulli di S. Mattei.
15. Cantico di Zaccaria di S. Mattei.
16. Cantico della B. V. Maria di S. Mattei.
17. Cantico di Simeone di Andrea Rubbi.
18. I Treni di Geremia di Gianfrancesco Manzoni.

To the Lamentations there is an Introduction, and the former pieces are preceded by notices of Moses, Deborah, Samson, the Amorites, David, Anna, Habakkuk, Jonah, Isaiah, Judith, Hezekiah, the Three Children, Zachariah, the Virgin Mary, and Simeon.

Spanish Versions.

The Albigenses, who inhabited some parts of Spain, are generally supposed to have been the authors of certain Spanish versions, which were interdicted by James I., king of Arragon,* who passed a law forbidding any one, either of the clergy or laity, from being possessed of any of the Books of the Old or New Testament in the Romance or Vulgar tongue, and regarding all such as neglected to bring their copies to be burned, as guilty of heresy. Alonso X., or, as he is more commonly called, Alphonsus, surnamed the Wise, king of Castille, is stated by Mariana† to have ordered the sacred Books to be translated into the Castilian tongue about the year 1260. The MS. of this version, which has never been printed, is preserved in the Royal Library of the Monastery of San Lorenzo del Escorial. It is a translation from the Vulgate. Rodriguez de Castro ‡ has given

* See Rodriguez Bibliotheca Española, Vol. I. p. 411.

† “El fué el primero de los Reyes de España que mandó que las cartas de ventas y contratos y instrumentos todos se celebrasen en lengua Española, con desco que aquella lengua que era grosera, se puliese y enriqueciese: con el mismo intento hizo que los sagrados libros de la Biblia se traduxesen en lengua Castellana.” *Historia General de Espana, tom III. lib. xiv. cap. 7, p. 477. Madrid 1794, 8vo.*

‡ Biblioteca Española, Vol. I. p. 412, y sigg.

various specimens of the translation, together with the Prologues.

Upon the authority of Hottinger, Rodriguez de Castro asserts* that the Spanish Jew, Rabbi David Kimchi, made a translation of the Bible into Spanish in the thirteenth century.

A translation from the Vulgate into the Valencian dialect was made in the fifteenth century by Boniface Ferrer, who is supposed to have been assisted in the work by his brother Vincent. It was revised by John Borrell, a Dominican, and printed at the expense of Philip Vizlant, by Alfonso Fernandez of Cordova, and Lambert Pellman, a German. This version received the sanction of the Inquisition, and was permitted to be printed in 1478. It is certainly the most ancient printed Spanish translation known to exist, but a fragment only has hitherto been met with. It is preserved in the Carthusian Monastery of Portaceli, and consists merely of the last four leaves of the Apocalypse, which fortunately contain the date. These leaves were discovered in 1645, and John Baptist Civera, a monk belonging to the said monastery, inserted them in his work entitled *Varones Ilustres del Monasterio de Portaceli*, whence they have been transferred by Rodriguez de Castro.† The subscription is as follows :—

“ GRACIES INFINIDES SIEN FETES AL-
OMNIPOTET DEU E SENYOR
NOTRE.

Jesu crist : e a la humil e sacratissima verge maria mare sua.

* Biblioteca Española, Vol. I. p. 411.

† Ibid. Vol. I. p. 444, y sigg. See also Mendez Typographia Española, p. 62.

Aeaba la biblia molt verá c catholicea: treeta de una biblia del noble mossen berēguer viues de boil eaualler: la qual fou trelladada de aquella propria que fou arromañada en lo monestir de portaceli de lengua latina en la nostra valenciana per lo molt reuerend micer bonifaci ferrer doctor en eascun dret e en faeultat de sacra theologia: e don de tota la Cartoxagenna del benauenturat sanet vieet ferrer del orde de p̄ricadors: en la qual translacio foren altres singulars homēs de sciencia. E ara derreramēt aquesta es stada diligentment corregidá vistá e regoneguda por lo reuerēd mestre jaume borrell mestre en saera theologia del orde de p̄ricadors: e inquisidor en regne de valēcia. Es stada empremtada en la ciutat de valencia a despeses del magnifich en philip vizlant mereader de la vila de jsne de alta Alemāya: per mestre Alfonso fernādez de Cordova del reg' de Castellá e per mestre lambert palomar alamāy mestre en arts: comēgada en lo mes de febrer del any mil quatrecent setāta set: c aeabada en lo mes de Març del any mil. CCCCLXXVIII."

BONIFACE FERRER, a native of Valencia, was born about the middle of the fourteenth century, and died in the year 1419. He was originally devoted to secular concerns, but after the death of his wife was persuaded by his brother, Vincent Ferrer, to enter the Carthusian Monastery of Portaceli. So great was his industry, and so strict his discipline, that in the course of four years he was made Prior General of the order. According to Butler,* he was General of the Carthusians at the time of his death, although it appears that, having been elected during the schism in the papacy, upon the deposing of the schismatical Popes by the Council of Pisa in 1409, when Cardinal Peter Philargi (who afterwards took the title of Alexander V.) was elected Pope, he resigned his dignity.†

* Lives of the Saints, Vol. IV.

† Townley's Bibl. Illust. Vol. II. p. 147.

VINCENT FERRER, the brother of the preceding, was born also at Valencia in 1352, according to Antonio, but in 1357, according to Butler. He entered a Dominican convent in 1374, and after a short time read lectures in philosophy. He afterwards removed to Barcelona, and thence to Lorida, where he frequently preached, and at the latter place received the degree of Doctor in 1384. He was subsequently, at the request of the bishop, clergy, and people of Valencia, recalled to his native country, where he exercised himself with great success in his pious calling. He accompanied Cardinal Peter de Luna, legate of Clement VII., to Charles VI., king of France. Upon the cardinal's elevation to the papacy under the title of Benedict XIII., he was sent to Avignon, and raised to the dignity of master of the sacred palace; but at his own especial request was appointed apostolical missionary, in which laborious office he continued for about twenty years. He travelled in Spain, France, the Netherlands, Germany, and Italy. He also visited England, Scotland, and Ireland. Henry IV. invited him to England, and sent one of his ships to bring him from the coast of France. He is described as having been a powerful preacher, and peculiarly energetic in his delivery. The last two years of his life were spent in Brittany and Normandy. He died in the city of Vannes in 1419, and was canonized by Pope Calixtus III. in 1455.*

Alphonsus V., king of Arragon, is reported to have made a translation of the Proverbs of Solomon into his native tongue about the year 1450.† It is probable that translations into many of the dialects of Spain were made about this period, but which have been destroyed by the establishment of the Inquisition.

* Antonio—Butler—Townley.

† Usserii Hist. Dogmat. p. 172.

Constantinople and Thessalonica were the chief places of refuge for the persecuted Jews, who, in the sixteenth century, to the number of 600,000, are said to have been expelled Spain and Portugal. Among these were many very celebrated Rabbis, whose Commentaries on the Scriptures and other works have received the highest praise. At Constantinople a press was speedily established, and various works, principally in the Hebrew language, issued from it. In a former part of this work* I have noticed the celebrated Polyglott Pentateuch in Hebrew, Chaldee, Persian, and Arabic, published in 1546. In the course of the ensuing year, at the same press, was printed another edition of the Pentateuch (a copy of which has recently been procured for his Royal Highness's Library) in the Hebrew, Spanish, and Modern Greek versions, all expressed, as in the preceding Polyglott, in the Hebrew character. The Targums of Onkelos and Jarchi accompany these versions. The Spanish in this Polyglott is the same with that contained in the Ferrara Bible of 1553, as satisfactorily proved by the collation of the editions by Le Long.†

In 1542 Francis Enzinas published a Spanish translation of the New Testament. This was subsequently revised and corrected by John Philadelphus, or Perez, and printed at Venice in 1556.

Dr. Geddes has remarked ‡ that of all the European tongues, although the Spanish be perhaps that in which the Scriptures would appear in their greatest dignity, as yet there is no Spanish version that deserves much notice. He mentions, however, in order to show to what degree of perfection a Spanish version is

* Vol. I. pt. II. p. 98 et seq.

† Bibl. Sacra, Vol. I. p. 365.

‡ Prospectus, p. 87.

capable of being carried, a translation of the Book of Job made in the sixteenth century, by F. Luis de Leon, an Augustinian friar and interpreter of Scripture in the University of Salamanca. From this authority we learn that the friends of Luis de Leon published without his knowledge his translation of the Song of Solomon, and that he suffered five years' imprisonment in the dark and inaccessible dungeons of the Inquisition on this account. His translation of Job was long known in MS., and in 1779 it was printed at Madrid with all necessary privileges, together with a learned commentary, and another poetical version, which, says Geddes, "in many places rivals the sublimity of the original," and he adds, "I know not if there be, in any language, a version that, to the strictest fidelity, joins so much elegance, precision, and perspicuity." I have not been able to find a copy of the original edition of this version, but it is, together with the Song of Solomon, inserted in the complete works of F. Luis de Leon, published at Madrid in 1804-6.

Under the protection of the Duke of Ferrara a Spanish translation of the Scriptures was completed and published in 1553, of which two editions, as will presently be seen, were published at the same time. These were made by Abraham Usque and Duarte Pinel, and have been reprinted several times. In 1569 another Spanish translation was published by Cassiodorus de Reyna, which has been held in much estimation. In 1571 the New Testament was printed at Rochelle, in the Basque or Cantabrian dialect, which is the ancient Spanish tongue, and continued to be spoken at that time in some of the provinces of Spain. A copy of this very rare edition is in His Royal Highness's Library.

In Spain and Portugal not a single edition of the entire Bible, in any language, was printed in the seventeenth century. The

Spanish Jews, however, published at Amsterdam and Venice repeated editions of the Ferrara Bible, with the corrections of Manasseh Ben Israel and others. Cyprian de Valera, a Spaniard, and a Protestant, published an entire Bible at Amsterdam in 1602. It is generally conceived to have been a version of the translation of Cassiodorus de Reyna, which was formed from the version of Sanctes Pagninus.

At the close of the eighteenth century Philipe Scio de San Miguel published a Spanish translation from, and accompanied by, the Vulgate Latin; and illustrated the edition with notes drawn from the ancient Fathers.

Spanish Bibles.

1. 2. Biblia en lengua Española traduzida palabra por palabra de la verdad Hebrayca por muy excelentes letrados vista y examinada por el officio dela Inquisicion. Con privilegio del Yllustrissimo Señor Duque de Ferrara. 1553. Folio.

This is the version of the Spanish Jews before referred to, and the Library contains two editions, or rather copies, one being usually assigned for the use of the Jews, the other for the Christians. The version was in use in the Spanish Synagogues long before the Jews were expelled from Spain by Ferdinand and Isabella in 1492. Rabbi Kimchi, who lived in the twelfth and thirteenth centuries, has been stated to have been the author of this version, but this is very far from being satisfactorily ascertained. I shall first describe the two copies, and then proceed to the consideration of the points connected with their history.

The Title is enclosed within a wood-cut border, and contains the representation of a ship tossed about in a storm, which is supposed to designate the then persecuted state of the Jews.*

* “*Ligneus in fronte ornatus conspicitur navem tempestate fractam repræsentans, qua judæi hispani ac lusitani horum biblicorum auctores, & editores miseros*

The Dedication in No. 1 is to DONNA GRACIA NAGI, a Portuguese Jewish matron, by *Yom Tob Athias* and *Abraham Usque*; that to No. 2, to DON HERCOLE DA ESTE II., and the fourth DUKE OF FERRARA, signed by *Jeronimo de Vargas* and *Duarte Pinel*. These dedications are essentially different: the former is entirely devoted to the praises of the Lady to whom it is inscribed; the latter alludes specifically to the translation. An Address to the Reader follows, then the order of the Books of the Bible according to the Hebrews and to the Latins; a Table and Summary of all the chapters of the several Books, and a List of the Judges, Kings, &c., who have reigned in Israel, &c., under the following title:—*Catalogo de los juezes y reyes que reynaron en ysrael y prophetas y sacerdotes mayores de sus tiempos: y sumario de los años desde Adam fasta año de 4280 del mundo sacado de Sedar Holam*. The Bible is printed in a large Gothic type, and arranged in two columns on a page. This is the only Spanish Bible printed in this type, and the following is the order of the Books contained in the work:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel I. and II., Kings I. and II., Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles I. and II., Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; a Table of the Haphtorath for the year, and a Table entitled *Numero de los años en los quales se ayuntan estas parasioth*, together with a register and subscription, conclude the volume. To No. 1 the subscription is as follows:—*Con yndustria y diligencia de Abraam Usque Portugues, estampada en Ferrara a costa y despesa de Yom Tob Athias hijo de Levi Athias espanol en 14*

forte exilii, ac deportationis suæ casus exprimere voluerunt.” *I. B. de Rossi, De Typographia Hebræo-Ferrariensi Comment. Hist. p. 68.*

de Adar de 5313. No. 2 is thus subscribed:—*A gloria y loor de nuestro Señor se acabo la presente Biblia en lengua Española traduzida de la verdadera origen Hebrayca por muy excelentes letrados: con yndustria y deligencia de Duarte Pinel Portugues: estampada en Ferrara a costa y despesa de Jeronimo de Vargas Español: en primero de Março de 1553.* The copy of No. 1, in the Library, has the subscription belonging to No. 2, and is the only perfect copy of the Bible I have ever seen. No 2 extends only to Malachi. De Rossi mentions that the copy in the Royal Library has the Jewish inscription attached to the Christian copy.* There are 400 leaves numbered, besides the title, prefaces, tables, and subscription, and the initials are cut in wood.

In the Dedication, to which the signatures of Hieronimo de Vargas and Duarte Pinel are attached, they declare themselves to be the translators of the Bible into the Spanish tongue, and speak of it as a labour never before performed. This must necessarily be understood to apply to a printed edition of the whole Bible, rather than an entire translation, for a comparison of the version of the Pentateuch contained in the Constantinople Polyglott of 1547, with that in the Ferrara edition of 1553, manifests a very close resemblance—so great, indeed, as to induce Le Long to declare them to be one and the same. De Rossi,† however, maintains a contrary opinion, and states the Ferrara edition to be the most accurate: the variations he notices appear to me to be such as might reasonably be expected from a collation of the Constantinople edition with copies of other versions, and do not seem sufficient to justify the opinion of their being different translations. From the dedication to the Duke of Ferrara we

* I. B. de Rossi *De Typographia Hebræo-Ferrariensi* Comment. Hist. p. 70.

† *Ibid.* p. 87.

learn that it was printed by the order of the Duke, after having been examined and approved by His Highness, his learned men, and the Inquisitor :—*Allende que ella se ymprimio por mandado y consentimiento de Vuestra Excelencia siendo juntamente vista y examinada por sus letrados y ynquisidor tan complidamente que en lo venidero por todas estas razones se adquiriara muy loable gloria.* The Address to the reader which follows, treats of the necessity and excellence of the version, and proffers the printing of the Apocryphal Books separately at a future period, should such be thought necessary or required—this, I need hardly say, never appeared. It must be remarked that the address is in the singular number; and, speaking of the translation, the writer says, that for the general benefit of human kind he has translated the Bible into Spanish in the most careful way possible, employing the translation of Pagninus, and his Thesaurus of the Holy Tongue, word for word, to render it conformable to the Hebrew, &c. *Por lo qual queriendo complazer a mi desseo que siempre fue amigo del universal provecho (aun q̄ algunos diran que del mio: de cuyas lengnas no pretende defenderme pues para mi tengo que no me ofenden) hize trasladar la Biblia en nuestro Español pues las otras nasciones no se pueden eneste beneficio que xar de sus naturales. Porque Ytalia, Frãcia, Flandes, Alemaña y Ynglaterra no carecen della: y aun en Cataluna en nuestra España se traslado y ymprimio ē la misma lengua Catalana. Y como en todas las provincias de Europa o delas mas la lengua Española es la mas copiosa y tenuta ē mayor precio: assi procuree que esta nuestra Biblia por ser en lengua Castellana fuesse la mas Uegada a la verdad Hebrayca que ser pudiesse (como fuente y verdadera origen do tados sacaron) haziendo seguir pero entodo lo posible la traslacion del Pagnino y su Thesauro de la lengua Sancta por ser de verbo a verbo tan conforme a la letra Hebrayca y tan accepta y estimada ē la Curia Romana.*

Rodriguez de Castro* has pointed out the contradictions which occur in the prefatory pieces of these editions. In one place the translation is said to be the first in Spanish ever made, whereas in another place is stated the obligation which was felt to make use of the ancient language spoken in Spain—in another it is declared that the Bible has been translated into all languages but the Spanish, and then allusion is made to the Catalanian version.

I have already remarked that it has been generally supposed the two editions of the Ferrara Bible have been executed—one for the use of the Jews, the other for the Christians; but Rodriguez de Castro† has shown the falsity of this opinion, the translation in both copies being one and the same, from the original Hebrew. There is, however, one difference, and I believe it is the only known difference throughout the copies of this Bible. It has been noticed by De Rossi,‡ and occurs in the seventh chapter of Isaiah, where the passage in the fourteenth verse is in those copies which are regarded as Jewish§ translated *He la moça concibien*, and in the Christian ones *He la Virgen concibien*. De Rossi has seen some copies in which the passage is rendered by the word ALMA, and in both the copies in His Royal Highness's Library it is printed in this way:—*He la ALMA cōcibien y pariē hijo y Uamara su nombre Himmanuel.*||

An omission of considerable importance, in folio 48, has been

* Biblioteca Española, Vol. I. p. 402.

† Ibid. Vol. I. p. 403.

‡ De Typog. Hebr. Ferrar. p. 74.

§ The Amsterdam editions follow the Jewish interpretation.

|| In the British Museum there are two copies—in one it is printed *moça*, in the other *Alma*. In the Blickling Library the copy has *moça*—so has the one belonging to the Earl of Leicester at Holkham.

pointed out by Crevenna. It occurs towards the end of the seventh chapter of the Book of Leviticus. No less than *ten* verses are omitted, extending from the thirty-fifth verse of the seventh chapter to the seventh verse of the eighth chapter. These chapters are embodied in one, and show it to be a typographical error. In one of the copies in the Library at the British Museum the leaf in which this occurs has been reprinted, and the passages are supplied. De Rossi notices an instance of this kind also.

The Table of the Haphtaroth was probably intended only for the Jewish copies, as it is not paged, and has in some instances been found placed before, and in others after the Bible. Some copies are also met with in which the table is absent.

The two copies of this Bible can only be regarded as one and the same edition, varying only in the dedication and subscription. In any state these are books of very great rarity. No. I. was obtained from the Meerman collection.

3. La Biblia, que es Los Sacros Libros del Vieio y Nuevo Testamento. Trasladata en Español. 1569. Quarto.

The title-page of this edition contains the device of the printer. It consists of a tree with a large hole in the trunk, which serves for a hive of bees. From a branch is suspended a mallet, with which the opening may be supposed to have been made, and a Bear is seen in an erect posture endeavouring to rob the hive of its honey. An open book is lying on the ground

covered with bees. From the introduction of the bear into this device the book has erroneously been conjectured to have been printed at Zurich, or Berne, in Switzerland, the arms of that city containing a representation of that animal. Clement* has very satisfactorily refuted this supposition, adopted by Moreri and others. The edition is commonly known by the name of the "Bear's Bible." Beneath the device is a quotation from the fortieth chapter of Isaiah in Hebrew and Spanish:—"The word of our God shall stand for ever." On the reverse of the title are the fourth and third rules, in Latin and Spanish, of the Index of Prohibited Books, taken from the Decree of the Council of Trent. To these succeed a large wood-cut of the Vision of Ezekiel, with references in Latin to the same, and on the reverse of this leaf begins the Preface in Latin, and addressed *Ad Sereniss. Illustriss. Generosos, Nobiles, Prudentes: Reges, Electores, Principes, Comites, Barones, Equites, atque Magistratus civitatum cum totius Europæ, tum in primis S. Rom. Imperii, &c.* This preface contains another wood-cut, representing the Destruction of Tyrus,† and in it the author defends the making of vernacular translations of the Bible. It is signed with the initials C. R., Cassiodorus Reyna, a Spaniard, native of Seville, who studied at the university of Basle, and is supposed to have been assisted there in his translation by several pious ministers of that city. It was printed at that place by Thomas Guarin,‡

* *Bibliothèque Curieuse*, Vol. III. p. 453.

† Ezekiel, cap. xxvi.

‡ "Cassiodorus Reinius, Hispanus, Hispalensis, inclytæ hujus Academiæ alumnus, hujus sacrorum librorum versionis Hispanicæ auctor, quam per integrum decennium elaboravit, & auxilio pientissimorum ministrorum hujus Ecclesiæ Basiliensis ex decreto prudentissimi Senatus typis ab honesto viro *Thoma Guarino* cive Basiliensi excusam demum emisit in lucem, in perpetuum gratitudinis & observantiæ monumentum hunc librum inclytæ huic Academiæ supplex dicabat A. 1570. mense Junio." This inscription is taken from a copy of the Bible presented by the translator to the Library of Basle. He also presented a copy to the Library of Frankfurt on the Maine, of which place he was admitted a citizen, and he thus acknow-

whose editions of the Latin Bible have already been noticed.* An Advertisement to the Reader, entitled *Amonastacion del Interprete de los Sacros Libros al Lector y à toda la Iglesia del Señor, en que da razon de su translacion ansi en general, como de algunas cosas especiales*, follows the preface, and details the object of the translator. The Bible is printed in two columns. Arguments to the Books and summaries to the chapters are affixed. The various readings from the Hebrew and the Greek are embodied in the text, and the margin affords abundant references explanatory of them, together with various brief scholiæ. The New Testament is printed in the same manner as the Old, and the work concludes with a long list of *Errata*, at the end of which is printed *Anno del Señor M.D.LXIX. en Septiembre*. This translation, upon which the author was engaged during ten or twelve years, is said to have been made from the originals, with the assistance of the literal versions of Pagninus and that of Leo Juda. The Ferrara Bible and the Vulgate have also been consulted. The translator is conjectured to have been a Protestant; but by attaching the rules of the Index to his work, to have affected to appear a Roman Catholic. "Forasmuch (says Simon†) as he hath concealed his name, and hath refused to be known, he durst not openly declare himself to be a Protestant; nay, he seems even to affect the name of a Roman Catholic,‡ since he professes to believe every thing that

ledges the kindness of the senate:—"Cassiodorus Reinius, Hispanus Versionis hujus hispanica lingua Sacrorum Librorum Autor. Optimi Senatus beneficio muncipis Francofurtanus. In cujus beneficii, atque adeo, gratitudinis ipsius memoriam sempiternam Bibliothecæ publicæ hunc librum dicat. Calendis Januariis 1573."

* Vol. I. part II. pp. 429, 438.

† Critical History, part II. p. 351.

‡ "Quanto a lo que toca al autor de la translacion, si Catholico es el que fiel y senzillamente crée y professa lo que sancta madre Iglesia Christiana, Catholica crée, tiene y mantiene determinado por Espiritu Sancto, por los Canones de la

is established by the Catholic church, being grounded on the authority of the Holy Scriptures, on the Decrees of the Sacred Councils, and on the *Apostolical*, *Nicene*, and *Athanasian* creeds. Moreover, he is persuaded that they do an apparent injury to those that maintain this belief, who refuse to admit them as true Catholics. But the *Lutherans* and *Calvinists* all speak the very same language, and nevertheless they are neither Catholics nor orthodox." The Apocryphal and Canonical Books have been intermixed in this edition, of which, according to Clement, 2600 copies were printed. It is now very rarely met with, and particularly so in fine condition and perfect, like to the present copy. There is a copy in the Library of the British Museum.

4. La Biblia: que es, Lo Sacros Libros del Vieio y Nuevo Testamento. Segunda Edicion. Revista y conferida con los textos Hebreos y Griegos y con diversas translaciones. Por Cypriano de Valera. En Amsterdam, en casa de Lorenzo Jacobi, 1602. Folio.

This is the *second* edition of the version of Cassiodorus de Reyna, revised and corrected, and compared with the originals and other translations, by Cyprian de Valera. It commences with an Exhortation to the Christian reader, from which we

Divina Escriptura en los sanctos Concilios y en los symbolos y summas communes de la fe que llman comunamente el de los Apostolos, el de el Concilio Niceno, y el de Athanasio, Catholico es, y injuria manifesta le hara qui en no lo treviere por tal." Pref. Espagn. de sa vers.

learn that the attention of the editor had been engaged upon this work during twenty years. This Address is followed by the Advertisement prefixed to the edition of 1569, and a Table of the order and number of the Books of the Old and New Testament. The Bible is printed after the same manner as the original edition, and at the end there is a Table of Interpretations of Proper Names, &c., from the Hebrew, Chaldee, and Greek. At the end we read *Para gloria de Dios y bien de la Iglesia Española esta Biblia se acabó en Septiembre Año 1602*. There is a list of Errata on the last leaf. The work was printed at the expense of several pious men. The notes attached to it are new. In a few places, and with great caution, the text has been changed.

CYPRIAN DE VALERA, a Spaniard, was born about the year 1532. Upon embracing the principles of the Reformation he quitted his native country, and came over to England, where he passed the remainder of his life. In 1562 he took the degree of M. A. in the university of Cambridge, and in 1565 incorporated in the university of Oxford. He was tutor to Bishop Walsh in Ireland, and published several works in Spanish, of which the following are edited by Mr. Townley:—1. *A translation of Calvin's Institutes of the Christian Religion*; 2. *The Reformed Catholic*; 3. *Of the Lives of the Popes, and their Doctrine*; 4. *Of the Mass*; 5. *A Swarm of False Miracles, wherewith Mary de la Visitation, Prioress of the Anunciada of Lisbon, deceived very many*, &c. The last three were published about 1588, and a second edition with improvements in 1599. They were translated into English by John Golburne, a prisoner in the Fleet, and published in 1600. 4to. His memory has been execrated by the Spanish writers of the Catholic Com-

munion, on account of the zeal he displayed in promoting the doctrines of the Reformation.*

5. La Biblia, que es los Sacros Libros del Vieio y Nuevo Testamento. · Tradladada en Español. 1622. Quarto.

This is the edition of 1569, with a new title, and a piece at the end entitled *Annotaciones Breves sobre los lugares mas dificiles ansi en el Viejo Testamento como en el Nuevo, algunas de las quales que daron señaladas en el texto en sus propias lugares, y dexaron de ponerse por no aver cabido en la margen, como avisamos al lector en nuestra Prefacion Castellana*. These are the only parts which do not belong to the original work.

6. Biblia en Lengua Española traduzida palabra por palabra de la Verdad Hebrayca por muy excelentes letrados. Vista y examinada por el officio de la Inquisicion. Con privilegio del Yllustrissimo Señor Duque de Ferrara. 1630. Folio.

On the title-page of this edition (which was executed at Amsterdam, though the place of printing is not noticed in the work) is a wood-cut representing the Ark. On the reverse of the title is the Preface to the edition of 1553, followed by the order of the Haphtorah; a Table of the order of the Books, Chapters, &c., and the Catalogue of the Judges, &c., as in the first edition.

* Townley's Bibl. Illust. Vol. III. p. 385.

The Bible is printed in a Roman character, and arranged in two columns. At the end we read *A loor y gloria del Dio fue reformada*. A. 15 de Sébath, 5390. This is the second edition of the Ferrara Bible, revised and corrected by Manasseh ben Israel, whose labours have already been noticed. (Vol. I. part II. p. 168.)

7. Biblia en lengua Española, traduzida palabra por palabra de la verdad Hebrayca por muy excelentes letrados. En Amsterdam, Impressesadorie de Gilles Joost, en el Nieuwe-stræet, 5606 (1646). Folio.

This is a reprint of the preceding edition. The title-page is engraved by Cornelius Muller, and contains representations of Adam and Eve in the Garden of Eden; their ejection from Paradise; Moses and Aaron, &c. After the Catalogue of Judges, &c., is a Table of the division of the Bible into Parashæ, according to the Hebrews.

8. Biblia en lengua Española. Traduzida palabra por palabra de la verdad Hebrayca, por muy excelentes letrados. *Vista y examinada por el officio de la Inquisicion*. Con Privilegio del Illustrissimo Señor Duque de Ferrara. *Y aora de nuevo corregida en casa de Joseph Athias y por su orde Impresa*. En Amsterdam, Año 5421 (1661). Octavo.

9. Biblia en lengua Española traduzida de la Verdad Hebraica, por muy excelentes letrados. Y aora nue-

vamente imprimida por David Fernandes. Y corregida por Dr. R. Yshac de Ab. Diaz. En Amsterdam, Anno 5486 (1726). Octavo.

This edition of the Ferrara Bible corresponds with the preceding impression of 1661. It is very carefully and accurately printed. There is a dedicatory address, by David Fernandez, and an advertisement to the reader, besides the usual Tables, and a license, or approbation, by the Rabbi Selomoh Aylion.

10. La Biblia ó el Antiguo y Nuevo Testamento traducidos al Español, de la Vulgata Latina, por el Rmo. P. Phelipe Scio de S. Miguel. Impresso, 1824. Octavo.

This edition is the Spanish version of Phelipe Scio de S. Miguel, printed without the Latin Vulgate, and without the Prefaces, Notes, or Tables of the editions of that version, for a description of which I refer the reader to the next article, under the head of Latin and Spanish Bible. The present edition was printed by the British and Foreign Bible Society, and presented to the Library by that establishment.

Latin and Spanish Bible.

La Biblia Vulgata Latina traducida en Español, y Anotada conforme al Sentido de los Santos Padres y Expositores Catolicos, por El P. Phelipe Scio de S. Miguel, de las Escuelas Pias. Segunda Edicion revista, corregida y aumentada por sa mismo Traductor. Madrid en la Imprenta de Don Benito Cano, 1794-7. Octavo. 19 vols.

This edition of the Latin Vulgate, and corresponding Spanish version, was executed by Phelipe Scio de San Miguel, who was afterwards made bishop of Segovia, and is held in great estimation. It was originally printed in ten volumes folio, and accompanied by plates copied from those of Marillier and Monsiau, which adorn the French version of M. de Sacy. This is the *second* edition of this version. The Old Testament forms fifteen, and the New Testament four volumes. The volume is inscribed to the Prince of Asturias. An Advertisement precedes Two Preliminary Dissertations, each of which is divided into six sections. Following these is an Introduction to the Holy Scriptures. An Advertisement, explanatory of the references to various MSS. and printed editions used in the work, a Table of the Books of the Old Testament, and a Preface to the Penta-

teuch, precedes the Book of Genesis. The Vulgate Latin and the Spanish version are printed in parallel columns—the former in italics, the latter in a Roman character. Summaries are affixed to each chapter, and the notes, which are of very considerable extent, and taken principally from the ancient Fathers, are arranged at the foot of the page. Arguments, or rather Critical Prefaces, are prefixed to each book. Chronological Tables, occupying 178 pages, and an Index of the Principal Things contained in the Bible of 119 pages, conclude the work.

Portions of the Spanish and Latin and Spanish
Bible.

1. Pentateuchus Hispanice. Humas de Parasioth y Aftharoth, traduzido palabra por palabra de la verdad Hebraica en Español. Impresso nuevamente en Caza de Imanuel Benveniste. Amsterdam, Año 5403 (1643). Duodecimo.

This edition of the Pentateuch is the Ferrara version, revised by Manasseh ben Israel, and published by one of the Spanish refugees. It is without any preface, or introductory piece, but the work is divided into Paraschæ, and at the end is a Table of the same, followed by the Haphtorah, with this title:—*Aftharoth de todo el año como el uso de el Kaal Kados de Sefarad y los de mas Ysraelites por sus numeros sifradas.*

2. Los Cincos Libros de la Sacra Ley Interpretados en Lengua Española, conforme a la Divina tradicion, y Comento de los mas celebres Expositores. Con los seyscientos y tuze Preceptos, colocades cada uno junto al lugar donde Dios los prescribe, y en la forma que

enseña la D. Tradicion recebida de Mosseh, y aprendida de nuestros Sabios de gloriosa memoria por Yosseph Franco Serrano, Professor de la S. Lengua, en el Kahal Kadòs de Talmud Torah. Impreso en Amsterdam en casa de Mosseh Dias. Año 5455 (1695). Quarto.

This edition of the Pentateuch is also formed from the Ferrara version, revised by Manasseh ben Israel. An Approbation and Proemium to the work precede an Alphabetical Catalogue and Index of the Expositors of the Law cited in the work. The Pentateuch is divided into Paraschæ, and various annotations are placed in the outer margin, and at the bottom of the page. Summaries are attached to the chapters. The Precepts, and an Index to the same, complete the volume.

3. Los Cinco Libros de la Ley Divina de Nuevo Corregidos y bueltos a imprimir, Amsterdam en casa, y a costa de Selomoh Proops. Año 5478 (1718). Duodecimo.

Another edition of the Spanish Pentateuch from the Ferrara version. Solomon Proops is celebrated in the annals of Hebrew and Spanish literature by the splendid edition of the Bible printed in both these languages at Amsterdam, in 1762, in folio, of which a notice will be found in vol. I. part II. p. 205. The Haphtorah, with the following title, is added to this edition, which has also an engraved title-page:—*Aphtaroth de todo el Año Sabatoth, Roshodes, Fiestas, solemnidades, y ayunos, que celebra el pueblo de Ysrael, segun. el uzo de nuestro K. K. en Amsterdam en casa, y acosta, de Salomon Proops. Año 5478.*

4. Cinco Libros de la Ley Divina nuevamente corregidos, y reimprimidos, à costa de David de Elisa Pereyra. Amsterdam, Año 5493 (1733). Duodecimo.

An edition of the Spanish Pentateuch from the Ferrara version and the Haphtorah, as in the preceding editions. The editor was, I believe, a Portuguese Jew.

5. Traduccion Literal en una muy breve Parafrasis del Libro de Tobias, con Notas de Duhamel, Vitre, Calmet, y otras para la mejor inteligencia de algunos lugares por D. J. G. D. P. Madrid : En la Imprenta de D. Antonio Ulloa. Año de 1789. Duodecimo.

A List of Subscribers, occupying nineteen pages, and containing many very celebrated names, is affixed to this translation of Tobit. The Latin Vulgate is printed on the left hand page, and the Spanish translation on the right. The notes are arranged at the bottom of the page. An Index to the chapters and their contents, and a Prologue to the Book, are attached to the work.

6. Traduccion Literal del Libro de Judith con Notas de Duhamel, &c. Madrid 1789. Duodecimo.

7. Traduccion Literal del Libro de Esther con Notas de Duhamel, &c. Madrid 1790. Duodecimo.

These are printed in a similar manner to the Book of Tobit. They have the usual Privileges.

8. Compendio de Los Libros Historicos de la Santa Biblia por El P. Fernando Scio de S. Antonio, &c. Madrid. En la imprenta de Benito Cano, 1800. Duodecimo. 4 vols.

In the Latin and Spanish Bible, published at Madrid in 1794-7, I have already given an account of the Spanish version of Phelipe Scio de S. Miguel. The present compendium, by his brother Fernando Scio, is taken from the same, and arranged, not in chapters, but in certain divisions, according to the subjects they treat of. An Advertisement and an Introduction are prefixed to the work, and an Index, or Table of Contents, accompanies each volume.

Slavonic Version.

[This Version belongs to the ninth century, and should therefore have followed the Georgian, p. 84. The MS. had accidentally been disarranged, and the reader is requested to bear this in mind.]

By the pious zeal and labours of two brothers, CYRIL and METHODIUS, natives of Thessalonica, the northern states of Europe obtained the light of the Holy Scriptures. The former, the younger of these Greek monks, who in early life bore the name of Constantine, was educated at Constantinople, and became so remarkable by his learning as to acquire the appellation of "The Philosopher." He was engaged on a mission to the Chazari, a tribe of the Turci, the most numerous and powerful nation of the Huns, in European Scythia. He was also employed on a mission to the Bulgarians, and assisted in his labours by his brother Methodius, bishop of Moravia. From Bulgaria, it is said, they passed into Moravia, being invited thither by Rastices, who had received the crown of Moravia, from Louis, king of Germany, A. D. 846. They have been styled the "apostles of Moravia, Upper Bohemia, Silesia, Cazaria, Croatia, Circassia, Bulgaria, Bosnia, Russia, Dalmatia, Parmonia, Dacia, Carinthia, Carniola, and almost all the Slavonian nations."* They translated the Liturgy and the Scriptures into the Slavo-

* Stridowski, *Sacra Moraviæ Historia*—Butler's Lives, Dec. 22. Vol. XII. pp. 287—300, as quoted by Townley in his *Illustrations*, &c. Vol. I. pp. 294, 295.

nian tongue, and for this purpose invented an alphabet,* principally formed from the Greek alphabet, and to each letter they gave the name of a word beginning with the letter. From their invention these characters have been called the Cyrillian, and the alphabet the Servian, or ancient Russian. The characters were invented about the middle of the ninth century, to which period the Slavonian version of the Holy Scriptures is to be referred. It has been made from the Greek Septuagint.

Mr. Henderson says, "It is matter of doubt whether the missionaries (Cyril and Methodius) translated the whole of the sacred code, or whether their labours only comprised the books of the New Testament and the Psalms of David. The most important testimony we have on the subject is somewhat ambiguous. In his Annals, Nestor states, that "they translated the Apostle and Gospel; and then they also translated the Psalter, the Octoich, and the other books."† The division of the books of the New Testament, here made use of by the Russian annalist, obtained at a very early period of the church: το Ευαγγελιον, comprising the Four Gospels; and Αποστολος, the Acts and Apostolical Epistles. The Apocalypse, not being publicly read in the churches, was not taken into the account. By the "other books," some understand the rest of the books of the Bible; but others, with greater probability, conclude, from their being mentioned after the Octoich, a celebrated literary work, composed by John Damascene, and other Greek Fathers, that Nestor only meant the other books necessary for ecclesiastical purposes.

* Mr. Henderson conceives this invention to have consisted in nothing more than the adaptation of the uncial characters of the Greek alphabet, so far as they went, to express the sounds of the new language, with the addition of certain other letters, borrowed or changed from other alphabets, to make up the deficiency.—Biblical Researches and Travels in Russia, p. 67.

† Schlözer's Nestor, Dritter Theil, p. 185.

It is the opinion of Dobrovsky, who has confessedly bestowed more pains on the critical study of the Slavonic Scriptures than any person now living, that, with the exception of the Psalms, no part of the Old Testament was translated at so early a period.* So much, however, is certain, that the Book of Proverbs must have been translated before, or in the twelfth century, as the frequent quotations made from it by Nestor agree, on the whole, with the common text. The Books of Job, on the other hand, the Prophets, and the Apocryphal Books of Wisdom and Ecclesiasticus, appear to have been done in Servia in the thirteenth or fourteenth century; and the Pentateuch and remaining books in the fifteenth, either in Russia or Poland, at which time the whole have been collected into one volume, and arranged according to the order of the Bohemian Bible, printed in 1488 or 1489.”†

The oldest known MS. of any part of the Scriptures in the Slavonian tongue is supposed to be that of the New Testament, written in the time of the Grand Duke of Wladimir in the tenth century. This MS. was given, by the Czar Iwan Wasiljewitch, to Garabunda, secretary to the Duchy of Lithuania, and is now preserved in the Library of the Holy Synod in Moscow. A most precious MS. of the Four Gospels, written in the year 1056, by Deacon Gregory, for Ostromir, chief magistrate of Novogorod, is now deposited among the MSS. in the Public Imperial Library in St. Petersburg. The most ancient MS. of the entire Slavonian Bible was written in the year 1499, in the time of the Grand Duke Wasiljewitch. The Psalter is the first printed portion of the Scriptures, and the first book printed in the language. It was executed at Cracow in Poland, in

* Institut. Linguae Slavicæ, Vindobon. 1822, 8vo. Introd. p. lxx.

† Dobrovsky, ut sup., and Bibl. Researches, p. 73.

1491, and reprinted at Montenegro in 1495. The Four Gospels were printed at Ugrovallachia in 1512. Mr. Henderson examined a copy of this extremely rare edition in the Library of the Printing-office of the Holy Synod. The text, as far as he examined it, seemed to agree with that of the Ostrog Bible. Its publication was undertaken by order of John Basaraba, the Gospodar of Ugrovallachia, and the editing of it was intrusted to a monk of the name of Macarius.* The next printed portions were executed at Prague in 1517, 1518, and 1519. Francis Skorina, a physician, is said to have been the translator. They were chiefly made from the Latin Vulgate.†

FRANCIS SKORINA is reported to have been born in the ancient town of Polotsk, and to have made his version of the Scripture in the house of Jacob Babitch, a burgomaster, in Vilna. Dobrovsky conjectures the work to have been undertaken at the suggestion of Sigismund, King of Poland, and that the Slavonic types were procured by Skorina at Vienna in 1515, when accompanying the monarch in that city. The Book of Job, the Proverbs of Solomon, and the Apocryphal Book of Ecclesiasticus were printed in 1517; the Book of Wisdom, Ecclesiastes, the Canticles, and the four Books of Kings in 1518; and the Pentateuch, the Books of Joshua, Judges, Ruth, Judith, Esther, the Lamentations of Jeremiah, and the Book of Daniel in 1519. These books (Mr. Henderson observes)‡ were all carried through the press at *Prague*, where it is likely Skorina would have published the whole Bible; but, certain political differences having taken place between the Bohemian and Polish courts, he was obliged to leave that town for *Vilna*, where he published the

* Bibl. Researches, p. 78.

† See Bibl. Researches, pp. 105—110, where numerous examples are given.

‡ Bibl. Researches, p. 105.

Acts of the Apostles, and the Apostolical Epistles, in the year 1525. There are prefaces to each of these books, and it appears probable that Skorina had either translated the whole of the Bible, or had intended to do so; but none beyond those above enumerated have been discovered, and these appear to have been all sent into Lithuania and White Russia, as every attempt to find a copy in Bohemia has proved abortive. In Sopikoff's Russian Bibliography will be found an account of these books, and the prefaces of some of them are given at full length.

Slavonic Bibles.

1. BIBLIA SLAVONICA. *Typis Joannis Theodori Jun. ex Magnâ Russia.* OSTROBIA, 1581. Folio.

THE FIRST EDITION of the entire Bible in the Slavonian or ancient Russian version, and which is at this time the authorized version of the Russian church, forms the subject of the present article. It is a book of the greatest rarity. I know but of one other copy in this country, which is contained in the valuable library of Earl Spencer, and is described by Dr. Dibdin in the *Bibliotheca Spenceriana*, vol. I. pp. 90—93.

To Mr. Henderson we are indebted for the most copious and satisfactory account hitherto published of this first edition of the Slavonic Bible, and from his statements, diligently compared with the original, and with the valuable assistance of the Rev. James Smirnov, who kindly translated all the Prefatory pieces, and most accurately collated the whole work at my request, the present account has been drawn up. Mr. H.'s statement is introduced by the following interesting observations:—"On the subjugation of the Tartar kingdoms of Kazan and Astrachan, and the restoration of the empire to its ancient independence, the Tzar Ivan Vasilievitch directed his attention to the civiliza-

tion and illumination of his subjects, and ordered schools to be opened in the principal towns, for the instruction of youth. Having also erected a number of new churches, and repaired those that had been injured by the Tartars, he caused measures to be taken for supplying them with those parts of the Scriptures which were appointed to be read in the daily services. In executing this order it was found that, owing to the ignorance and carelessness of translators, numerous faults had crept into the text; to remedy which, as well as to establish a standard text, the Tzar resolved, in the year 1553, to establish a printing-office in Moscow, and authorized Macarius, the metropolitan of all Russia, to select such persons as he should find best qualified for conducting the work. With a view to encourage and facilitate the undertaking, his Majesty ordered a house to be built for the office, at his own private expense, and allotted an annual sum for salaries, and the purchase of paper, types, and other materials. The direction of the work was committed to Hans Bogbinder, a native of Denmark, who was sent on purpose by his Danish Majesty, Christian III., during whose reign simultaneous efforts were making for furnishing that country with the Scriptures in the vernacular language. The printing was committed to Ivan Federoff, Deacon of the Hostun Cathedral, and Peter Timofeef; but, owing to a variety of obstacles, connected with the acquisition of the necessary materials, the printing did not actually commence till ten years afterwards, and in 1564 appeared the first fruits of the typographical art in Russia, consisting of the Acts of the Apostles, the Catholic Epistles, and the Epistles of St. Paul. The volume is of the folio size, and the typography tolerably well executed, but the text is full of orthographical errors. The version is the Cyrillic, and was, no doubt, taken from the best MSS. at that time existing in Moscow.

“Although this primary attempt to put the Russians in possession of the word of God, through the medium of the press, was patronized by the highest authority in the empire, there were not wanting those who were hostile to its dissemination; and the printers, having been accused of heresy and magic, were obliged to emigrate from their native country, and took refuge, the former in Leopoldstadt, where he republished the Acts and Epistles in folio, in the year 1573; and the latter in Wilna, where he published an edition of the Slavonic Gospels, in 1575, also in folio.

“The first portion of the Old Testament, printed in Russia, was an edition of the Psalms, which issued from the Moscow press in the year 1577 in 4to.; and it does not appear that any measures were in contemplation for an edition of the whole Bible in that metropolis; but, about this time, Constantine, Duke of Ostrog, desirous of furnishing the inhabitants of the Polish provinces with the most effectual means of deciding the controversies then in agitation between the Greek and Roman churches, formed the noble design of publishing, at his own expense, an edition of the entire Scriptures in the Slavonic language.”*

The following is a literal translation of the title of this edition :—

“The Bible, that is to say, the Books of the Old and the New Testament, in the Slavonic Language: from a Translation made from the Hebrew into Greek (Hellenic) Language, by the Seventy and Two inspired (Godwise) Translators: before the Incarnation of the Lord God and our Saviour Jesus Christ

* Biblical Researches, pp. 79—81.

350th year, in consequence of the earnest command of Ptolemy Philadelphus, King of Egypt, executed by God's help, and corrected with all possible care and diligence, in the year after the Incarnation of the Lord God and our Saviour Jesus Christ 1581."

The first three lines of the title (of which Dr. Dibdin has given a very good fac-simile) are printed in red; the remainder, consisting of eleven in number, are in black. The whole is included within a wood-cut border. On the reverse of the title are six stanzas* of Slavonian poetry, consisting of ten lines each, three of which are arranged at the top, and the remaining ones at the bottom of the page. In the centre are the arms of Constantine, Prince of Volhinia, at whose expense the

* As a specimen of the poetry I subjoin a literal translation of two of the stanzas, which, it should be remarked, are all in praise of the Prince, and descriptive of the Arms engraved in the centre of the leaf.

"The armed warrior,* having bravely overthrown the serpent,

"Has clearly pierced him with his sword,

"As the old enemy of the human race:

"Because there never is harmony between good and evil.

"Watch then, O select of Princes! the enemy of the soul:

"For to the conquerors of him there is an eternal reward.

"Give to others this unconquerable armour,

"Sharper than any two-edged sword, the Word of God.

"In time of combat

"It is necessary to be vigilant."

"The Christ God has made salvation in the midst of the earth,

"Having extended his arms on the Cross, and receiving all to himself,

"Having rent upon it the scroll of our sins,

"From the old man incorruptibly has created the new man:

* In the arms.

work was executed. Around the Prince's Arms are four letters, thus :—

Konstantin
Constantine К

К Konstantinovitch
the Son of Constantine

Kniaz
Prince К

Ѡ Ostrožsky
of Ostrog.

The next page presents an Appeal, or a Declaration of the Prince, *in two Parts*, printed in two columns. The First Part is in Greek and Slavonic, in which the Prince very fervently expresses his thanks to God for the assistance received, and for vouchsafing him to see the beginning and the end of the work, which at the same time he dedicates to his Divine Goodness : then he turns to his readers, saying :—

“ And to you, all chosen in Christ before ages by the fore-
“ knowledge of the eternal God, to the sons of the Eastern
“ Church in the Russian nation, and to all those using the Sla-
“ vonic language, and united in the orthodoxy of the same
“ Church, Christians and people of all ranks and denominations,
“ I, Constantine, named Basil in the Holy Baptism, by the
“ grace of God Prince of Ostrog, Voyevoda of Kief, Marshal

“ And thou, O Prince ! not in vain bearest the Sign of the Cross.

“ By that thou resemblest the Great Constantine ;

“ He having seen it in heaven, conquered his enemies :

“ Do thou also conquer the armies of Hereticks and Demons.

“ For the Cross is glory to Kings,

“ But an intolerable yoke to Demons.”

“ of Volhinia, &c., to my beloved brethren both in flesh and
 “ spirit, to all orthodox in every part of the world, I lovingly
 “ declare, that by divine grace, goodness, and philanthropy, I
 “ was made worthy to lay the foundation and to see the accom-
 “ plishment of this most venerable, and superior to every thing,
 “ work, which you see now publickly laid before you, the Books
 “ of both the Testaments, called in the Greek language the
 “ Bible, all printed in proper order in my Capital and God-
 “ protected City of Ostrog, in the land of Volhinia, in the year
 “ from the creation of the world 7089, and from the Incarnation
 “ from the Holy Ghost and the Virgin Mary of Christ our Sa-
 “ viour 1581, the 12th day of the month of August, which you
 “ receiving, not as human things, but as a spiritual gift, de-
 “ scending from above, seek ye the right way of your salvation,
 “ and to Him who has granted you to see this (work) render
 “ praise and thanks.”

After this follows the *Second Part in the Slavonic only*, stat-
 ing the circumstances connected with the publication, the con-
 tents of which *in abstracto* are as follows :—

“ And of our good will, which we conceived for the sake of
 “ your love and spiritual benefit, we do not wish you to be
 “ ignorant : recollecting, therefore, the words of the Lord God
 “ and our Saviour Jesus Christ, saying, ‘ Seek ye first the King-
 “ dom of God and His righteousness, and all these things shall
 “ be added unto you ;’ and seeing the church of Christ, which
 “ He redeemed by His most pure blood from the curse of the
 “ Law, attacked on every part by implacable enemies, and with-
 “ out mercy devoured by insatiable wolves, which have entered
 “ into the world,—I felt a very great desire to attempt this
 “ work ; that is, not I, the servant of my God did this : but it
 “ was His omnipotent hand which, according to His mercy, and

“ for the glory of His own name, and for the sake of our salva-
“ tion, our Lord Jesus Christ was pleased to do this. Moreover
“ I was neither able myself to begin the work, nor could I find
“ labourers to do it; for there were no books, called the Bibles,
“ sufficient for collating and prosecuting the work, to be found
“ any where—no, not even in all the parts of our Slavonie na-
“ tions could be found one single copy of the Old Testament
“ perfect in all its parts; except only, that at the most earnest
“ prayer of Michael Haraburda, Secretary of the Great Princi-
“ pality of Lithuania, a man chosen by God himself, we were
“ made worthy to obtain one perfect Bible from the pious and
“ well illustrious in orthodoxy Sovereign and Grand Duke Ivan
“ Vassilievitch of Moscow, &c., translated from the Greek lan-
“ guage of the 72 interpreters into the Slavonic, more than 500
“ years ago, viz., in the time of Wladimir the Great, who bap-
“ tized Russia. We procured also many other Bibles of various
“ languages and characters, and have ordered, by collating them,
“ to examine if they all agreed in every thing of the Holy Scrip-
“ tures: but we have found a great diversity, not only of varia-
“ tions, but even of corruptions, by which we were thrown into
“ great affliction; add to this, that by the snares of the old
“ enemy of all good, the Devil, there appeared many underminers
“ and revilers of this exceeding all expression and most glorious
“ work; and but very few assistants and promoters of it. Having
“ a certain knowledge of all this, I was in great perplexity and
“ uncertainty, thinking that, for these reasons, this most holy
“ work cannot easily be brought to perfection: and perpending
“ it in my heart, whether to continue, or to give up, it was the
“ will of my God that I should submit my worse to my better
“ thoughts; knowing that what appears impossible to man,
“ the same is very possible to God; for, wherever he willeth,
“ even the usual courses of nature give way; and with such
“ undoubted faith and manly mind, I resolved to bestir myself,

“ saying, with David, ‘ How sweet are thy words unto my taste !
“ yea, sweeter than honey unto my mouth ! and the law of thy
“ mouth is better unto me than thousands of gold and silver.’
“ For this reason, therefore, having sent my letters and messengers
“ to many distant parts of the universe, such as Roman States,
“ Islands of Candia, to many Greek, Serbian, and Bulgarian
“ Monasteries, and even to the very Vicegerent of the Apostles
“ himself, the head of all the Eastern Churches, the Most Rev.
“ Jeremiah, Archbishop of Constantinople, New Rome, Ecu-
“ menical Patriarch, earnestly beseeching and sincerely praying
“ to send me persons well skilled in the Holy Scriptures, both
“ Greek and Slavonic, as also correct and well-authenticated
“ copies of the Scriptures : and so it pleased His Divine Good-
“ ness to grant me ; for, as is said above, I procured for this
“ most holy work a sufficient number both of books and skilful
“ men, with whom, as well as with many others well versed in
“ the Sacred Writings, after having diligently and sufficiently
“ consulted, I have, by our common and unanimous consent,
“ fixed upon an ancient manuscript of the glorious and most
“ profound Greek language, translated from the Hebrew at the
“ earnest command of that lover of books, Ptolemy Philadel-
“ phus, King of Egypt, by the seventy-two blessed and in-
“ spired interpreters, which agreed, more than any other,
“ both with the Hebrew and Slavonic MSS., and which I
“ ordered most minutely to be followed in every respect, with-
“ out any doubt, and with full confidence : and now, by the
“ grace and goodness of God Almighty, I am made worthy to
“ see the termination of this sacred work, which I consecrate to
“ Him with gratitude and prayer, as to the All-seeing and Creator
“ of our life : then I also dedicate it to you, most pious and
“ orthodox Christians ; wherever you are, receive it, not as an
“ earthly thing, but as a heavenly gift, doing and observing all
“ the divine commandments in purity of heart, in order that we

“ may attain the eternal peace of His ineffable glory, where
 “ there will be an habitation to all those who believe in the name
 “ of the Lord God, and our Saviour Jesus Christ, and who show
 “ their love for the glorious manifestation of his coming, to
 “ whom be honour and glory, dominion and power, and all
 “ adoration in heaven and earth, with his eternal Father, and
 “ most holy, most good, and life-giving Spirit, now and for ever,
 “ into ages of ages. Amen.”

After this there are nine lines of poetry recommending the reading of the Scriptures conscientiously with great attention and faith.

Then follows a long preface, printed in two columns, occupying almost seven pages, composed by Gerasim Danilovitch, on the importance and utility of reading the Holy Scriptures, abundantly supplied with Texts extracted from various parts of the Holy Writ, and addressed to *The Right Faithful and Orthodox Readers of all rank, age, and dignity*, and begins with the following texts:—

1.

“ Search the Scriptures: for in them ye think ye have
 “ eternal life, and they are they which testify of me.”—St. John v. 39.

2.

“ He that is able to receive it, let him receive it.”—Matth. xix. 12.

3.

“ Not every one that saith unto me, Lord, Lord, shall enter
 “ into the kingdom of Heaven; but he that doeth the will of
 “ my Father, who is in Heaven.”—Matth. vii. 21.

Then commences the Preface, by reference to the said three texts :—

“ These three rudders of Christ’s ship, O ye pious reader !
“ whilst launching into the sea of unfathomable depth of the
“ most glorious divine Scriptures of both the Testaments, it
“ behoves you to hold firmly and attentively in the hands of
“ your mind, and, without winking the spiritual pupils of your
“ eyes, to watch that each of them steadfastly preserve its in-
“ tended direction, whether we mean to save ourselves from the
“ adverse winds of heretical machinations, and the self-opiniated
“ allurements of Antichrist ; or to avoid the voluntary malady
“ of negligence and melancholy carelessness, and to arrive at the
“ harbour of the heavenly Jerusalem, by offering our cordial
“ prayers to Him who has the power of commanding winds.
“ Amen.”

The Preface then continues, quoting various texts to prove the Divinity of Christ, and recommending the diligent reading of the Holy Scriptures. It turns then to the reader, saying,

“ Offer diligently your prayers to Him who vouchsafed you
“ to see this work, and do not forget the labourer, Prince of
“ Ostrog, who is worthy of his reward : for none of the former
“ Kings and pious Princes has ever taken pains to bring forward
“ the treasure, more precious than thousands of treasures of
“ this world, and to lay it open for the use of all ranks, like this
“ pious Prince, whose name both above and here below will be
“ worthily recorded. Pray to God, that his name may be in-
“ scribed in the Book of Life, along with his deceased parents
“ and forefathers, as well as his blessed branches, from genera-
“ tion to generation. Amen.”

“ Whilst perusing this humble Preface, ye worthy Reader,
 “ take it as you please; I only entreat of you, on account of my
 “ unworthy want of learning, do not despise or calumniate me,
 “ but rather, as a just man, show mercy and reprove me. I am
 “ ready to receive, more than a sinner, him who will anoint my
 “ head with oil. I know, indeed I know positively, that this
 “ (object), superior to all others, required fewer words, but a
 “ greater understanding: but I have composed it (the Preface)
 “ in the best manner I could with my slender judgment; for I
 “ never was at a school; and whereas people are silent, stones
 “ are forced to cry out: and had I attempted it by my own
 “ choice, I should be inexcusable; but I could not, by any means,
 “ disobey the command of the pious Prince: but such a thing
 “ obliges those that are skilled to show a better example, those
 “ that are not learned it excites to learning, but it is unprofitable
 “ to those who are selfish and negligent.”

“ This prefatory dissertation, and the following couplets, were
 “ composed by me, a great sinner, Gerasim Danilovitch.”*

Here follow sixty lines of verses in rhyme, containing an eulogium on the Prince, the patron of the work, and wishing happiness to him and his house in this and the next world. A translation of a few of them will partly show the contents of the rest.

COUPLET

1. “Ye orthodox readers of all ranks,
 Let us give thanks to the Lord God as to the giver of all good.
2. For He is pleased to vouchsafe to us, though at the end
 of ages,
 To know his will, with good report.

* What part he bore in the work is not mentioned.

COUPLET

3. In these cruel and lamentable times
The impious and rebellious heart, seeing this (work), is in
dread.
5. For God has put it into the heart of the orthodox
Prince,
That through it (the work) he may show us the salutary
paths.
6. To the Russian nation of the oriental church,
Whose light shines in the midst of heathen storms.
7. For this House* is foreknown of God from the beginning,
Of which you may read to the Romans in the 29th sec-
tion. (Rom. viii. 29.)
8. He has called them, whom He did predestinate,
And whom he justified, them He also glorified.
11. Glory and riches in his house will never fail ;
And after the transient goods, he hopes to enjoy those of
eternity.
22. Wladimir (the Great) has enlightened his nation by the
light of Baptism,
And Constantine (Prince of Ostrog) illuminated it by the
Scriptures with the knowledge of God.
24. Yaroslav has decorated Kief and Chernigoff by building
of Churches,
But Constantine has raised one universal Church by the
Scriptures.
25. I neither dare nor know what more to write,
Others will be able to say more and better upon it.
28. O eternal and all-powerful God of all grace !
In your mercy grant us this our prayer.

* Of the Prince of Ostrog.

COUPLET

29. That this house may be abundantly blessed for many
years,
And that its glory may not fail to the end of the world.
30. On the awful day of judgment that they may stand on the
right hand of you,
And may hear the voice of joy along with the chosen
ones !

Then follow the names and order of the Books, as they are
arranged in the Slavonic Bible.

OLD TESTAMENT.

- | | |
|-----------------------------|-----------------------|
| 1. Genesis | 15. First Esdras† |
| 2. Exodus | 16. Nehemiah |
| 3. Leviticus | 17. Second Esdras |
| 4. Numbers | 18. Third Esdras |
| 5. Deuteronomy | 19. Tobit |
| 6. Joshua | 20. Judith |
| 7. Judges | 21. Esther‡ |
| 8. Ruth | 22. Job |
| 9. First Kings (1 Samuel) | 23. Psalms§ |
| 10. Second Kings (2 Samuel) | 24. Proverbs |
| 11. Third Kings (1 Kings) | 25. Ecclesiastes |
| 12. Fourth Kings (2 Kings) | 26. Song of Solomon |
| 13. First Chronicles | 27. Wisdom of Solomon |
| 14. Second Chronicles* | 28. Jesus Sirach |

* To this book is appended the Prayer of Manasseh.

† This is the canonical book of Ezra.

‡ The usual interpolations are found in this book.

§ The 151st Psalm, on the combat of David with Goliath, is inserted.

- | | |
|------------------|----------------------|
| 29. Isaiah | 40. Micah |
| 30. Jeremiah | 41. Nahum |
| 31. Lamentations | 42. Habakkuk |
| 32. Baruch | 43. Zephaniah |
| 33. Ezekiel | 44. Haggai |
| 34. Daniel* | 45. Zachariah |
| 35. Hosea | 46. Malachi |
| 36. Joel | 47. First Maccabees |
| 37. Amos | 48. Second Maccabees |
| 38. Obadiah | 49. Third Maccabees |
| 39. Jonah | |

NEW TESTAMENT.

- | | |
|-----------------------|--------------------------|
| 50. Matthew | 64. Second Corinthians |
| 51. Mark | 65. Galatians |
| 52. Luke | 66. Ephesians |
| 53. John | 67. Philippians |
| 54. Acts | 68. Colossians |
| 55. James | 69. First Thessalonians |
| 56. First Peter | 70. Second Thessalonians |
| 57. Second Peter | 71. First Timothy |
| 58. First John | 72. Second Timothy |
| 59. Second John | 73. Titus |
| 60. Third John | 74. Philemon |
| 61. Jude | 75. Hebrews |
| 62. Romans | 76. Apocalypse. |
| 63. First Corinthians | |

The first eight leaves, which contain the Title-page, the Declaration of the Prince of Ostrog, the Preface, the Couplets, the names and order of the Books of the Old and the New Testa-

* The usual interpolations are found in this book.

ment, are neither marked nor numbered. The volume then is divided into Five Parts—the leaves are marked with the letters of the Greek or Slavonic Alphabet.

The First Part and Page begins with the Genesis, the title of which, viz., the words, “The First Book of Moses, The Genesis,” are printed in red capitals. This part ends with the Book of Job, and contains 276 leaves.

The Second Part begins with the Book of Psalms, the title-words of which are also printed in red capitals; it ends with the Prophet Malachi, and contains 180 leaves. The title to Isaiah, viz., the words “Isaiah the Prophet, Chapter the First,” are printed in red capitals. In this part the 78th leaf is marked or numbered twice: but as the leaf 90 is not marked at all, and the omission, no doubt, was made on purpose, so the text and chapters go on regularly.

The Third Part begins with the first Book of the Maccabees, and ends with the third Book of the Maccabees, and contains 30 leaves: the title-words, viz., “The First Book of the Maccabees,” are printed in black capitals.

The Fourth Part begins with the Preface of Theophylact, the Archbishop of Bulgaria, prefixed to the Gospel of St. Matthew, and ends with the Gospel of St. John, containing 56 leaves. The title-words, viz., “The Gospel of St. Matthew,” are in red capitals.

To the remaining Gospels, as well as the Epistles, there are prefixed accounts of the writers, and the principal subjects of which they treat, and they seem to be taken partly from Theophylact, and partly from St. Athanasius, &c.

The Fifth Part begins with the Acts of the Apostles, and the numbering of the leaves continues to the end of the volume. The title-words, viz., "The Acts of the Holy Apostles, written by the Holy Apostle and Evangelist," are in red capitals, and the word *Luke* is in black. The Holy Writ ends, as usual, with the Apocalypse, on leaf 71. With the next leaf commences the Slavonic Almanack, beginning with the month of September, the usual beginning of the Ecclesiastical New-Year in the Greek Church, containing the names of the Saints for each day, and pointing out the portions of the Gospels and Epistles which are directed to be read on those days. The names of each month, the Sunday letters, the first letter of each day's saint, the Principal Feasts and Saints, are printed in red ink.

At the end of the month of August is the Almanack—on the reverse of leaf 75 begins a Table containing a specification of the Lessons appointed to be read on each day of the week, and upon other particular occasions, as prescribed by the Church. The Title of the Table, the Weeks, and other particular notices, are printed in red ink.

In the Old Testament the text is divided into chapters, but the verses are not numbered.

In the New Testament, besides the chapters, there are (the Apocalypse excepted) minor divisions, marking the portions appointed to be read in the Churches; but no verses are numbered. Some few references to parallel passages are marked. The letters of the alphabet are used upon every occasion, instead of figures or full numbers.

Contractions or abbreviations, in imitation of the Greek usage, are very general in the Slavonic language, and the Bible is very

full of them. Many of the words are very ill divided, which probably is chiefly owing to the inattention of the corrector of the press; but, considering all the circumstances of the times, it is printed in neat and legible characters.

The passage 1 John v. 7, so much discussed amongst the learned, is not printed in this edition.

The margins round the title-page, the compartments at the beginning of each Book, and the initials of the chapters, are printed from wooden blocks.

The work closes with an Eucharistical prayer in Greek and Slavonic, printed in two columns, and it is followed by the printer's mark, and initials of his name, I Θ, Ivan Θεodoroff, after which follows the concluding paragraph, also in Greek and Slavonic, saying,

“ The present agreeable to God and guiding the soul Books
“ of the Old and the New Testament, were printed by me, a
“ great sinner, Ivan, the son of Theodore of Moscow, in the
“ God-preserved town of Ostrog, in the year from the creation
“ of the world 7089, and from the incarnation of the Lord God
“ and our Saviour Jesus Christ 1581, the 12 day of the month
“ of August.”

This concluding paragraph is printed on the reverse of the last leaf of this Bible, being the 78th of *the Fifth Part*, and opposite to it, on a spare leaf, is appended, or glued, a leaf numbered exactly the same as the preceding, and is the end of the Table mentioned above, as containing a specification of the Lessons, or portions of the Gospels and Epistles appointed to be read on each day of the week, and upon other occasions, as

prescribed by the Church: but here there is no Eucharistical prayer, and the printer's mark and the initials of his name are put after the concluding paragraph, which also is differently worded, being as follows:—

“ By the will of the Father, the aid of the Son, and the con-
 “ summation of the Holy Ghost, and by command of the pious
 “ Prince Vasiley Konstantinovitch of Ostrog, Voyevoda of Kief,
 “ Marshal of the Land of Volhinia, Starosta (Elder) of Wladi-
 “ mir, &c. &c., this Book, called the Bible, that is, the Old and
 “ the New Testament, in His God-preserved, paternal town of
 “ Ostrog, was printed by me, great sinner and unworthy slave,
 “ Ivan, the son of Theodore of Moscow, in the year from the
 “ creation of the world 7088, and from the incarnation of the
 “ Lord God and our Saviour Jesus Christ 1580, the 12 day of
 “ the month of July.”

To ascertain, at this distance of time, the reason why the last leaf of the edition, dated the 12th July, 1580, was cancelled or rejected, as it seems to have been, and another, bearing the date thirteen months later, viz., the 12th of August, 1581, was substituted, or what object it was which retarded the publication for such a length of time, is very difficult, or perhaps impossible; but the following may perhaps be presumed upon with some degree of probability:—1. In the concluding paragraph of the edition, July 12, 1580, the printer, Ivan Theodoroff, signs himself *a Slave* of the Prince of Ostrog, which, most probably, this Prince, knowing the rough temper of Tzar Ivan Vassilievitch, and fearful of offending him, as the printer was not even the Prince's subject, and much less his slave, did not approve, and ordered the leaf to be cancelled. That this may have been the reason, is the more probable, as in the edition published the following year, the same concluding paragraph is very differently

worded, and there the printer acknowledges himself only a great sinner, but not a slave; and, besides, in the edition of the year 1581, before the last paragraph, there is an Eucharistical prayer in Greek and Slavonic, which is not in that of the preceding year. Then, 2. The delay of the thirteen months (the New-Year beginning with the month of September) cannot be otherwise accounted for, but by supposing that, in the edition of the year 1580, there were no Prefaces prefixed to the Gospels and the Epistles of the New Testament; the introduction of which being afterwards judged necessary, it required, probably, those thirteen months to compile and to translate them from the Fathers of the Greek Church, and to reprint the New Testament wherever found necessary; but this cannot be ascertained, unless a copy of the whole Bible or the New Testament, printed in folio in 1580, if such were made public, with a similar last leaf and paragraph, should ever be discovered.

It may not be, perhaps, quite useless here to mention, that in this copy, owing, no doubt, to the hurry and inattention of the binder, there are in two places, in each, six duplicate and unnecessary leaves,—first, in the Prophet Jeremiah, leaves 103 to 108; and between the end of St. Matthew and the beginning of St. Mark, leaves 17, 18, St. Mark—13, 14, 15, 16, St. Matt., without which the copy is complete and quite perfect.

The slightest examination of the text of the Old Testament in this Slavonic Bible, as Mr. Henderson has remarked, corroborates the historical notices respecting its preparation, as described in the extracts from the prefaces before mentioned, and leads to the conclusion, that the editors did not print simply from the Moscow MS., but compared it with various Greek MSS., and probably with other versions in different languages, although they would naturally pay great deference to the Byzan-

tine text. It is, therefore, rather to be regarded as an eclectic text, than as constituting any authority in determining the question relative to the state of the Septuagint, from which it professes to have been made. Mr. Henderson has examined it with later and more correct editions of the Slavonic Bible, and has found it to agree with the Alexandrian MS. in many places, where they follow the readings of the Codex Vaticanus. Instances of these variations—of other passages where both the Ostrog and the modern editions agree with the Alexandrian, against the Vatican copy—of the various readings peculiar to this edition—and of various passages to show that the Slavonic text was made with the assistance of the Vulgate, or some ancient Latin MSS. found in the Bulgarian monasteries, are given in Mr. Henderson's *Biblical Researches* (pp. 87—89), to which excellent work I refer the reader for some very interesting information on this subject.

I am indebted to the Rev. Mr. Smirnov for the following notice respecting the printer, Ivan Fedoroff (or Theodoroff):—

“ It is known that, in the year 1553, Tzar Ivan Vassilievitsh resolved to establish a printing-office at Moscow, and authorized Macarius, the Metropolitan of all Russias, to select persons best qualified for printing the Holy Scriptures, &c. &c. The choice fell upon, and the printing was committed to, Ivan Theodoroff, Deacon of the Cathedral of St. Nicholas of Holstoune at Moscow, and Peter Timofieff (son of Timothy) Mstislavtsoff, who, in the years 1563—1564, printed in folio, the Acts of the Apostles, the Catholic and St. Paul's Epistles. Although the undertaking was patronized by the Tzar and the Metropolitan, there were many who were very hostile to the dissemination of printed Scriptures; and the Metropolitan unfortunately dying, and the printers thereby having lost their best

patron, were accused of heresy, magic, &c., so that Deacon Ivan Fedoroff felt himself obliged to fly the country. About the same time Constantine, Prince of Ostrog, formed the design of publishing the Holy Scriptures, which became known publicly by his applying to the Tzar for a copy of the whole Slavonic manuscript Bible, which the Tzar, or the Russian Church, possessed since the time of Wladimir the Great. The application was granted. In consequence of the persecution, as said above, the printer, Fedoroff, probably encouraged further by Harabourda, emigrated to Poland, where he was very graciously received by Sigismund, the King of Poland, and he resided in the house of the Polish nobleman, Hetman of Lithavania Hodkevitch, who treated him very generously, and under whose auspices he established a printing-house at Leopoldstadt, where, in 1573, he printed the same book as at Moscow, viz., The Acts, the Catholic Epistles, and the Epistles of St. Paul, at the end of which he signed himself Ivan Fedorovitch, *Printer of Moscow*; and in the Postscript to this Book he says, ‘This printing-press
 ‘ was formed at Moscow in the year 7071 (1563), but, as I said
 ‘ before, that on account of the violent persecution and oppres-
 ‘ sion which we met with, not from the Tzar, but from many of
 ‘ our superiors and literators (who gained their livelihood by
 ‘ copying the Scriptures), and who, through envy and malevo-
 ‘ lence, accused us of various heresies, we were forced to aban-
 ‘ don our country and friends, and seek protection amongst
 ‘ foreigners.’ The printer, Fedoroff, seems to have been a great enthusiast of the art of printing; for, notwithstanding the landed estate which his patron Hodkevitch gave him, he cou’d not be happy, or quietly enjoy his estate; for he further says, ‘When
 ‘ my patron grew very old, and suffered greatly from severe
 ‘ pains in his head, he ordered me to discontinue my printing
 ‘ business, and to pass my life in the enjoyment of the country.
 ‘ But this was too unsuitable for me, who, instead of ploughing

‘ the land, and sowing the seed of eorn for the food of the body,
 ‘ possessed the art and knowledge of sowing through the uni-
 ‘ verse the seed for the food of the soul; but above all I was
 ‘ afraid, lest the Lord my God, Jesus Christ, should upbraid me
 ‘ and say—Thou wickèd and slothful servant, why have you not
 ‘ put my money to the exchangers? I have often, when alone,
 ‘ watered my couch with my tears, lest I shou’d hide my talent
 ‘ in the earth: for this reason I felt myself obliged to leave that
 ‘ place.” He thence went to Prince Constantine of Ostrog,
 where he first printed the New Testament and Psalms in
 1580, and in 1581 the whole Bible, known under the name of
 Ostrog.”*

2. BIBLIA SLAVONICA. 1663. Folio.

Clement designates the preceding edition of 1581, as “Ex-
 tremement rare,” and the present one as “Très rare.” A copy of
 this edition is to be found in the Duchess of Brunswick Lunen-
 berg’s collection, and another in the Royal Library at Paris,
 from which Clement has drawn his description of the volume.
 This accurate bibliographer has given the Latin translation of
 the title by Mr. Kohl. It is as follows:—“Biblia hoc est liber
 Veteris et Novi Testamenti, secundum linguam Slavonicam, ex
 Ebræo in Græcam sermonem septuaginta duorum a Deo doc-
 torum interpretum ante incarnationem Domini Dei et Salvatoris
 nostri, *Jesu Christi*, trecentesimo quinquagesimo anno ex zeli
 pleno mandato *Ptolomæi Philadelphi* Egyptii Regis olim trans-
 latus, nunc vero æque zeli pleni mandato Magni Ducis *Alexii*

* Karamsin’s History, Vol. IX., printed 1821. Notes 89, 90, page 27, 28; and
 Sopikoff’s Essay on the Russian Bibliography, Part I. Preface, page LX., and
 page 18.

Michailowitzii totius magnæ et parvæ et albæ Russiæ Autocratoris et ex benedictione Sanctissimorum Metropolitanum et Archiepiscoporum et Episcoporum ex translatione Bibliorum Ostrogiensis typographiæ, quæ secundum vetera Biblia correctæ, quantum fieri potuit, ex potentia divina, expressus et impressus anno post conditum mundum 7102, post incarnationem verbi 1663. (indicta secunda mense sexto.)”

Great pains have been taken to render this edition as splendid as possible. It is ornamented with two large wood-cuts, the first of which contains the title within a border, having several figures of saints, apostles, &c., and at the top a crucifix within a heart, surmounted with these words:—*Tzar Slawi* (King of Glory). At the bottom of the title, in two columns, are these lines, which I accompany with the translation as given by Mr. Kohl:—

“Mati w’ruzie schiwota duschu predawat
Nadeschu imuschich k’ nci w’ schiwot woswoschdajet
Jasche jako Chodataitzu imuschtschii schiwota
Odstupiti blaza kako imut takowa.”

“Mater in manus vitæ animam tradit
Spem in ea collocantes, ad vitam ducit.
Illam sicuti patronam habentes vitæ
Quomodo relinquere possunt tanta bona?”

The reverse of the title has a vignette of J. C. cut in wood, beneath which are the following singular distichs:—

“Wopreschuschtschu mia rzi w’kuju sibylłowientzi
Tri Moscovia Triwienetzschnoie imat?”

Jako iest Troitzî teplaja sluschebniza, jako wosderschawst-wuiet.

Europoiu, Asieju, Semleju, Tritschnastnija Libyi

Jako trech blagodati, soditelniza, jako chranit

Slatoia jesperid. ot dobraja wsia tri.

Quærenti mihi die Sibylla cur coronas

Tres Moscovia tricornata habet ?

R. Quia est Trinitatis sedula cultrix

Quod dominabitur Europæ, Asiæ, terræ tripartitæ Libyæ

Quia trium gratiarum genitrix, servans

Aurea Hesperidum mala. O bona tria !”

On this page there is also another piece of six distichs, in which thanks are returned to God for the completion of the work, and the piety of the Duke Alexias Michaelowitz extolled. The next page presents a large wood-cut of the Arms of Russia, with the three Crowns, &c., and around them emblematical representations of the Fall of Man, the Casting out of Paradise, the Crucifixion, Ascension, &c.

3. BIBLIA SLAVONICA. 1751. Folio.

4. ————— 1766. Folio. 2 vols.

Printed at the expense of the British and Foreign Bible Society.

English Versions.

The time at which Christianity first took root in Britain is very uncertain. No doubt, however, exists as to its introduction at a very early period;* and historical evidence goes to prove that its advancement materially depended upon the extirpation of Druidism by the Romans.† The similarity, in many respects, of the practices of the Druids and the Christians has been noticed by many writers, and served, no doubt, much to facilitate the reception of the Christian doctrines. The period of the introduction into England of vernacular translations of the Sacred Scriptures is not easily ascertained. In the account of Anglo-Saxon versions, I have already noticed those attributed to Adhelm, Bishop of Sherborn, and Guthlac, the first Saxon anchoret, supposed to belong to the eighth century. From the tenth to the thirteenth or fourteenth century there is no satisfactory account of any other versions, though it is probable that partial translations of the Bible, consisting chiefly of the Psalter,

* "Vague as are the assertions, and divers as are the opinions, of men, with respect to the individuals who first preached the Gospel in Britain, yet all seem agreed, that the sound of its glad tidings were heard so early as before the conclusion of the first century, in those parts of the island which had become a province to the Romans." *Baber's Historical Account of the Saxon and English Versions of the Scriptures*, p. lvii.

† Sueton. Claud. 25.—Taciti, Annal. XIV. 3.

Gospels, Church Lessons, &c., may have been made. Among others cited by Lewis is Richard Rolle, commonly known as the hermit of Hampole, "the business of whose life was devotion, and whose amusement was study." He made a translation of the Psalter into English in the tenth century. To each verse he subjoined a comment. There is a MS. of this version in the Library of the British Museum (Bibl. Reg. 18. D. 1), containing the first seventy-nine Psalms. Mr. Lewis and Mr. Baber have given specimens from this Psalter, and an extract from the Prologue to the work, illustrative of the plan and object of the writer. These are too curious to be omitted here.

"*Psalmus secundus*.—Quare fremuerunt gentes? *Whi gnastide the folke? and the puple thoughte ydil thoughtis?* The prophete snybbyng hem that shulde turmente crist seith, whi? as hoo seith, what enchesun hadde thei? sotheli none but yuel wille, for he contrariede her ivele lywyng in werke and word. *the folke* thei were tha knyghtis of *rome* that crucified *crist*, thei *gnastide* aghen hym as bestis wode without resoun: and *the puple* that was the juwes. *thoughte in ydel* that is, in vayne was ther thoughte whan thei wende have halde crist euere deed that thei myghte not doo, for thi in vayne thei trauelide as eche man doth that thoru—pryde and ypocrisye weneth to hude cristis lawful ordonaunce."

"Our lord gouerneth me and nothyng to me shal wante stede of pasture thar he me sette. In the water of the hetyng forth he me brougte: my soule he turnyde.

"He ladde me on the stretis of rygtwisnesse: for his name.

"For win gif I hadde goo in myddil of the shadewe of deeth: I shal not dreede yueles, for thou art with me.

"Thi geerde and thi staf: thei have coumfortid me. Thou hast greythid in my sygt a bord: agens hem that angryn me.

“Thou fattede myn heued in oyle: and my chalys drunkenyng what is cleer.

“And thi mercy shal folewe me: in alle the dayes of my lyf.

“And that I wone in the hous of oure lord in the lengthe of dayes.”

Prologue: “In this worke, I seke no straunge *Ynglys*, bot lightest and communest, and swilk that is most like unto the *Latyne*: so that thei that knawes noght the *Latyne* be the *Ynglys* may com to many *latyne* wordis. In the Translacione I felogh the Letter als-mekille as I may, and thor I fyne no proper *Ynglys* I felogh the wit of the wordis, so that thai that shalle rede it them thar not drede erryng. In the expownyng I felogh holi Doctors. For it may comen into sum envious mannes honde that knowys not what he suld say at will saye that I wist not what I sayd, and so do harme tille hym and tille other.”

Richard Rolle composed many other works both in prose and verse, which, according to Mr. Baber, display more erudition than eloquence. His poetry is of a serious kind, confined entirely to theological and moral subjects—a version of the Seven Penitential Psalms—a Paraphrase from the Book of Job, and another on the Lord’s Prayer, are described as possessing neither sentiment, imagination, nor elegance. He was a hermit of the order of St. Augustine, and lived at Hampole, about four miles from Doncaster, in the reign of Edward III. His real piety obtained for him the reputation of being a saint. He died in 1349.

In the Harleian Collection, and in the King’s Library (No. 1517), are also MSS. of the Psalter of the same period. Dr.

James* alludes to three MSS. of the Bible preserved at Oxford, and ascribes them to the thirteenth century; but they have been referred to a later period by more able critics. The oldest MS. with which I am acquainted was in the possession of my friend the late estimable Dr. Adam Clarke.

This Bible was once the property of *Thomas à Woodstock*, youngest son of Edward III., King of England, brother to the Black Prince, and John of Gaunt. Thomas à Woodstock was born A.D. 1335, and was privately murdered at Calais, Sept. 8, 1397, in the forty-second year of his age, by Thomas Mowbray, Earl Marshal of England, at the instance of Richard II., his nephew. His *Arms* appear on the shield at the top of the first page—a shield divided in the same way as that on his monument in Henry the Seventh's Chapel, Westminster. The Arms are complete evidence that this invaluable copy was once this Prince's property before 1397; and if the translation be that of Wicliff, which was done about 1378 or 1380, about twenty years before Thomas à Woodstock's death, it is very probable that this book was presented by Wicliff to the Duke, or that it was written and illuminated by the Duke's command for himself. It was once in the possession of Dr. Hunter, afterwards that of Dr. Fell, and in 1795 sold by auction, being stated in the Catalogue to be "*a Bible in black letter folio.*" Mr. Baynes purchased it for Dr. Clarke, a Goldbeater being his only opponent, who wanted the vellum on which it is written for the purposes of his trade. The Rev. J. B. Clarke has given an account of it in his *Historical and Descriptive Catalogue of the European and Asiatic MSS. in the Library of his late father*, and he treats it as Wicliff's Bible, observing that Edward III. highly favoured the Reformer, and employed him in various important

* Of the Corruption of Scripture, p. 74, part II. Edit. Lond. 1611, 4to.

matters, and John of Gaunt was also his friend, and shielded him from his enemies. The beginning and end of all the Epistles and Gospels for Sundays and Festivals throughout the year are marked and described in Rubric in this Bible. Dr. Clarke has given, in the Preface to his Bible, some specimens of the translation. He conjectured it to be older than Wicliff's, or at least the oldest of his time, and this opinion he founded upon the language and the orthography and construction of the sentences.

It is needless at this time to insist upon the utility of vernacular translations of the Sacred Volume, and our only astonishment is, that in England the Bible should have remained for so long a time a sealed book to those who were only acquainted with their mother tongue. This important work was at length perfected by the celebrated reformer Wicliff, about the year 1380. Manuscripts of this translation are to be found in most of the public libraries, and in some private ones. I think I must have seen not less than twenty copies. I believe they are all found to vary from each other, so much so, that Mr. Baber states the differences to be such "as to warrant the assertion, that we enjoy two ancient English translations of the Scriptures." The numerous resemblances, however, rather prove the later MSS. to have been copied from the preceding ones, and only altered in several places. The Old Testament of this version has never been printed. The New Testament first appeared under the editorial care of the Rev. John Lewis, chaplain to the Right Honourable Thomas, Lord Malton, and minister of Mergate, in a folio volume, London 1731, to which was prefixed a History of the several Translations of the Holy Bible and the New Testament into English. A more complete edition was produced in 4to. in 1810, by the Rev. H. H. Baber. In this the Glossary is considerably improved and enlarged, and a Memoir of the

Life, Opinions, and Writings of Wicliff, and an Historical Account of the Saxon and English Versions of the Scriptures previous to the fifteenth century, added.

The version of Wicliff is made from the Latin Vulgate, the author having little or no knowledge of the Greek and Hebrew languages. The appearance of the Holy Scriptures in an English dress excited great opposition among the members of the Roman Catholic communion; but Wicliff had prepared the minds of the people to receive this great treasure, and had fully demonstrated the laying open the Scriptures in the vernacular language to be the best, if not the only effectual way of eradicating the prejudices and dissipating the errors of the time in which he lived. In the Old Testament he reckoned only twenty-two books as canonical. So strictly did Wicliff follow the Vulgate text in his translation, that in many instances he has even preserved the Roman idiom. He is supposed to have been assisted in the work; but neither the individuals nor the extent of aid given have ever been detailed. The only reference connected with this point is afforded by a MS. formerly in the possession of Mr. Douce, and was kindly shown to me by that eminent antiquary and scholar. At the end of a translation of a portion of the Book of Baruch is written:—*Explicit translacionem Nicholay de Herford*. It must, however, be remarked, that the writing is in a different hand, and the ink of a different colour, to that in which the MS. is composed; it is nevertheless to be presumed, as having been placed there by some one at least possessing some authority for the subscription. Nicholas de Herford belonged to Queen's College, Oxford, and was a very zealous supporter of the principles of Wicliff, and was excommunicated by Archbishop Courtney in 1382. In a MS. deposited in the Library of Trinity College, Dublin, which Mr. Lewis has supposed to be a revised copy of Wicliff's version, there is

attached the signature of *J. Pervy*, from which it has been inferred that John Purvey, or Purney, was the author; but it appears that he was only a curate, and that so long as Wicliff lived he boarded with him.*

The Prologue, printed as Wicliff's in 1550, and said to be taken from a MS. Bible then in the King's Chamber, is conceived to belong to this translation—internal evidence demonstrates this production to be posterior to the time of Wicliff. The opposition raised to Wicliff's translation was so severe, and the offence given to many by its publication so great, that a bill was brought into the House of Lords in the year 1390, 13 Rich. III., for the suppression of it. On this occasion the Duke of Lancaster, the King's uncle, is reported to have made this memorable speech:—"We will not be the dregs of all; seeing other nations have the Law of our God, which is the Law of our Faith, written in their own Language." At the same time declaring, in a very solemn manner, "that he would maintain our having this law in our own tongue against those, whocver they should be, who first brought in the bill." The Duke, Lewis tells us, was seconded by others, who said, that "if the Gospel, by its being translated into *English*, was the occasion of men's running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language. For that the *Decretals* reckoned no fewer than sixty-six *Latin* heretics, and so the Gospel must not be read in *Latin*, which yet the opposers of its *English* translation allowed." Upon which the bill was thrown out of the house.

In the year 1408, Archbishop Arundell decreed, in a convoca-

* Lewis, p. 34. See also Prynne's *Animadversions on Coke's Institutes*, pp. 225—364.

tion of the clergy assembled at Oxford, that “no one should thereafter *translate* any text of Holy Scripture into *English* by way of a book, a little book, or tract, and that no book, &c., of this kind should be *read* that was composed lately in the time of *John Wiclif*, or since his death;” and upon this decree several men and women were afterwards condemned to be burnt, and others forced to abjure, for their reading the New Testament, Ten Commandments, Lord’s Prayer, &c., according to Wicliff’s translation.

Mr. Douce had two MSS. of Wicliff’s version: one is a folio, imperfect (as most of them are) at the beginning, and wanting a small part of the end. It is very fairly written. As to particulars, it has been made up from two copies, having duplicates, with slight variations, of Isaiah, Jeremiah, Lamentations, and Baruch. The duplicate of the latter ends in the middle of chap. iii. abruptly, the scribe not proceeding any further. At this defective part appears the name of “Nicholay de Herford,” with “Explicit translacionem,” in a different hand from the text, but probably coeval; and Mr. D. suspected that Nicolas had written this memorandum himself. The version contained in this MS. will be found to correspond with Bonner’s MS. copy (Bodl. Fairf. 2), with MSS. Lambeth 25, v. 1033, and with Purvie’s MS. in Trinity College, Dublin. The other MS. of Mr. Douce’s collection is in 4to., in the original binding, and quite perfect as far as the 2nd Book of Chronicles, where this volume ends. Prefixed to this MS. is St. Jerome’s Letter to Paulinus, and also his Preface to the Pentateuch, addressed to Desiderius. The text agrees, with very slight differences in orthography, with the other; and both may be regarded, in language perhaps not quite legitimate as to manuscript, as copies of the same edition. In a letter addressed to me by Mr. D. in 1827 there are the following observations:—

“ Mr. Baber observes (p. lxviii.) that some authors have doubted whether Wicliff ever translated the Scriptures, an opinion which he proceeds to combat. I cannot conceive that any doubt can possibly remain on that subject after the strong testimonies of Knighton, More, Bale, and Fox, as well as the decisive Constitution of Archbishop Arundell and Lyndewood’s comment on it, which has certainly not been misunderstood by Sir T. More in his dialogue, as Mr. Lewis has asserted. But where the real text of Wicliff is to be found, and well ascertained to be such, is another question, that still remains open for discussion. Humphrey Wanley, an oracle in these matters, has declared that he could never see a MS. Bible with Wicliff’s name in it, by a *first hand*. Again, in support of this doubt, it is pretty clear to me that there are still remaining *three* translations (Mr. Baber admits of only *two*). Of these I venture the following statements :—

“ 1. An English translation, antecedent to Wicliff, evidently and specifically alluded to in Arundell’s Constitution. That this could not have been in the Saxon language is very evident ; for, in the first place, there is no entire version of the Bible extant in that language, but only portions of it ; and if there had, the people about Wicliff’s time would not have been able to read it. The Archbishop most probably alludes to that *edition*, as I must call it, which now appears to be in language somewhat older than Wicliff’s time, and which he thought necessary to correct in a new translation, in which he might also think fit to insert some of his *heretical*, as they would then be called, opinions, though those are no where specified in a biblical text. Here then we account for the above declaratory Constitution against this new translation, as well as for some other objections afterwards made to it.

“ 2. Wicliff’s translation. This will not easily be ascertained.

In attempting it, a very laborious collation will be requisite of all the MSS. that can be made use of in the different libraries. They are indeed not very numerous ; I should think they do not exceed twenty.

“ 3. A translation made after Wicliff’s death, by some anonymous person or persons. This appears from the work known by the respective titles of ‘Elucidarium,’ ‘The Dore of Holy Scripture,’ and ‘Wickliffe’s Wicket.’ This has been proved by Mr. Wharton, and after him by Mr. Baber, from internal evidence in that work. It will be found, on collation of the MSS., that there are still further variations in them to establish this opinion as to the *three* translations. This “Elucidarium” (with too much darkness in it) does not seem to exist, or at least to have been printed out, *in its original Latin*, and I know at present of only one manuscript of it in English, and that is imperfect. The printed copies have been mangled and modernised.

“ I have collated my two MSS. with one in the Cotton Library, and two in the King’s, in the British Museum, and find sufficient variations, as well from my MSS. as in themselves, to warrant the opinion of their having been two or three translations. They are all most certainly from the Vulgate, and not from the Hebrew or Septuagint. Probably Wicliff was no Hebraist ; but it seems strange that if an English translation was licensed before the time of Wicliff, as appears from Arundell’s Constitution, and Lyndewood’s comment on it, it was not made from the Hebrew, as we learn from Malmsbury, if he can be trusted, that King Athelstan caused a translation to be made from the Hebrew.

“ You see then, my dear Sir, that this subject is full of diffi-

culty and obscurity, and so it will probably remain till chance shall supply the place of conjecture. In the mean time a laborious collation of all the MSS. now remaining would be necessary, and few will be disposed to undergo so severe a task. I understand some person is either employed, or at least meditating an edition of the Bible. He ought, I think, to undertake such a task, or else you will, I trust, be convinced, from what I have stated, that we shall remain in much uncertainty as to the possession of the text really belonging to Wicliff. The work, however, will at all events exhibit a noble specimen of the English language in the fourteenth or fifteenth centuries."

The Elucidarium, mentioned in the preceding extract, was never called "Wicliff's Wicket;" but is a totally different work, as may be seen by referring to Baber and Vaughan, in their *Memoirs of the Life of Wicliff*. Sir F. Madden has assured me that the *single* copy of the Prologue, referred to by Mr. Douce, is MS. Harl. 1666. Other copies, however, are said to exist in MS. Bodl. c. 71. MS. More 155. MS. Coll. Univ. n. 3. MS. Cath. Lincoln. A. 9. MS. Trin. Coll. Dublin. MS. Coll. Corp. Camb. 147, and MS. James, 3. The same most competent authority has acquainted me, that the entire number of copies of the English manuscript Bible extant is above *thirty*; but of these not more than *seventeen* can be called complete. Sir F. Madden and the Rev. J. Forshall are now engaged upon an edition of Wicliff's Bible, the entire expense of which is to be borne by the University of Oxford. The Pentateuch is already printed off, and the Historical Books are expected speedily to be completed.

English Bibles.

1. BIBLIA. The BIBLE, that is, the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latyn into Englishe. 1535. Folio.

On the reverse of the last leaf of "THE NEWE TESTAMENTE" is, "Prynted in the yeare of oure Lorde M.D.XXXV., and fynished the fourth daye of October." This is Coverdale's Bible, printed in a foreign secretary gothic type, described as an angular Swiss or German. Humphrey Wanley conjectured the type to be that of Chr. Froschouer of Zurich. There are woodcuts by Hans Sebald Beham. Few copies have the title-page. There is one at Holkham, but the Dedication and Preface are wanting.

It is a book of the greatest interest, being the FIRST entire Bible printed in English. It is dedicated to Henry VIII., and in this dedication the translator, Miles Coverdale, says, that "it was neither his labour nor desire to have this work put into his hand; but that being *instantly required** to undertake it, and

* I know not to what this bears reference, unless it be to the part he took with Tyndall in translating the Pentateuch. Tyndall, it is known, having performed

the Holy Ghost moving other men to do the cost thereof, he was the more bold to take it in hand." He calls it a "*special translation*, not as a checker, reprover, or despiser of other men's translations; but lowly and faithfully following his interpreters, and that under correction." Of these, he says, he made use of *five* different ones, who had translated the Scriptures not only into *Latin*, but also into *Dutch*. The work being completed, it was presented to Henry VIII., who placed it in the hands of Bishop Gardiner and others to report upon; but in this matter they were so tardy that the monarch commanded it of them, and their opinion being required, they said, "there were many faults in it." "Well" (said the King), "but are there any heresies maintained in it?" They replied, none that they could find. "Then in God's name (added the King) let it go abroad among our people." It was well received, and in 1536 a royal injunction was issued, commanding the clergyman of each parish to provide a book of the whole Bible in Latin, and also in English, for the use of any one in the parish church. An excellent collation of this Bible, as well as those of Mathewe, Cranmer, &c., may be found in the Rev. Henry Cotton's "List of the Editions of the Bible, and parts thereof." There are varieties in the copies of Coverdale's Bible, which have led to the supposition that there were two editions.

In examining some papers deposited in the Chapter House, Mr. Robert Lemon discovered the following ten original Letters,

this work, departed for Hamburgh with the intention of there printing it; but being shipwrecked, the MS. was lost, and he was compelled to undertake a new translation. To assist him in this matter he engaged the services of Coverdale, and the work was published in 1530. It was the production of different presses, being printed partly in Dutch type, and partly in the Roman character, having occasionally some capitals of black letter interspersed.

from Myles Coverdale to Lord Cromwell, threc of which are joint letters from Grafton and himself, relative to the printing of their Bible, with explanations of the marks and characters they were to use. These cannot but be esteemed valuable relics of Biblical literature, and I am indebted to my late friend John Caley, Esq., for accurate copies made with his own hand. On matters connected with them the reader will do well to consult the Cotton MS. Cleopatra E. V., 57, 58, 59, 61, 63. Also Herbert's *Typographical Antiquities*, pp. 511, 513, and Palmer's *History of Printing*, pp. 370, 371.

I.

Ryght honorabyll master, in my most lowly maner I comend me unto yow evermore desyryng to here of y^e p^es'va^on of yo^r prosperite. So it is I was requyred by Mr. George Lawson to delyver y^{is} w^rtyng to yo^r mast'chipe myne owne self, notw^t-standing such an ympedymēt haith chawnsyd y^t I must desyre favo^r on yo^r behalf for my excusa^on for Master Moors kynsman is not all well at ease nam e febribus laborat opinandum est sane, febris esse species nam in alimentis lunatico more solet deflectere sed jam compertum est pene exolevisse wherefore I besече yow to have me excusyd and yf I knewe y^t my cumyng to London myzt stond w^t yo^r favor, truly y^e byrd was never gladder of day than I wold bee to come but brevely I am redy at yo^r comandement nam restat tibi facultas apud tuum Milonem mandandi que voles ceterum nihil apud nos promulgatum est novi, nisi quod rumor est apud nostrates (cum unus nostratium magistrorum homicidij sit accusatus, alius criminis hereseos sit dilatus) que tercius jam magister sit furtivi criminis deferendus, nempe magister ille Stooks junior cujus rei subinde manifestius te certiore fecimus, denique p^rter istuc nullum mihi scribendi argumentum relictum est nisi quod tu tuique rectissime valeatis

quod faxit Christus Optimus maximus cui sit honor et imperium
in eternum Amen. Ex Cantabrigia 27 die mensis Augusti Anno
Domini 27 supra sequi millesimum.

Tuus quantus quantus

MILO COVERDALUS.

Unto the rizt wurschipfull master
Cromwell this be dñ
w^t spede.

II.

After due comendacion to youre good lordshippe I hartely
and in most humble wise beseche the same, that inasmuche as
the Kynges most excellent Majestye of his singular grace (by
the meanes of yo^r good lordshippe as God's Instrument in that
behalfe) hath graunted unto this bearer, James Nicolson, his
gracious licence and privilege for the sayle of his Bibles and
New Testamentes allready prynted: and for asmuche as his
Grace is allso enfourmed and hath sene a parte of oure postil or
ordinary sermons which The Lord Archbisshopp of Canterbury
hath corrected, yo^r lordshippe (accordinge to yo^r most lovyng
and favourable maner of olde) wil helpe and further the sayde
James Nicolson to the Kynges most gracious Privilege for cer-
tayne yeres to prynte the same; consideringe the cost and
charge that he hath had, not onely for drawinge of the sayde
sermons out of Scripture, but also in preparinge now of his
lettres and prynts for the settinge furth of the same. This I

most humbly requyre of yo^r lordshippe, whom God preserve now and ever. Amen.

Yo^r l. humble and daylie
Orat^{or}, MYLES COVERDALE.

III.

After my most humble and dew salutacion to yo^r right honorable lordshippe, this is to advertise the same, that for lack of diligent inquisicon and thorow overmoch sufferance there are in these countrees (and so I feare me in many moo) an innumerable sorte of soch popish bokes, as not onely be uncorrecte, but are also great occasion to kepe the Kyngs subjects still in erro^r and to make them fall into soch lyke inconvenience as dyd lately one Jhon Cowper, whose accusacon I trust yo^r lordshippe hath receaved (or shall do) this weke by y^e justyce, in consideracion of the premisses I have (under yo^r lordshippes favourable correction) requyred y^e curate of Newbury to call for all suche bokes as were either uncorrect, or agaynst the Kyngs most lawfull acte concernyng Thomas Becket or y^e B of Rome, by the meanes of the which request, there are brought unto me in these ij or iij daies a great nombre of suche bokes: wherefore inas-much as I perceave y^t this doeth turne to y^e glory of God and to y^e hono^r of oure most noble Kyng I humbly requyre yo^r lordshippe to grant me auctorite, and to geve me a charge and comaundement by yo^r lettres, y^t wheresoever I understonde anye such unlaufull bokes to be I maye correcte them or cause them to be corrected. In y^e executyng wherof I do not dowte, but to wynne the parties and to make them not onely more fervent toward God and his worde, but also to increace in dew obedience toward the Kyngs Highness: whom w^t noble Prynce

Edward and you all of their most honorable counceill the mightie arme of God evermore preserve. Amen.

From Newbury the vij daye of February
Yo^r l. favourable answe^re I most
humbly requyre by this bearer
my poore servaunt.

Yo^r l. humble and faithfull
Servant

MYLES COV'DALE.

To the right honorable my
syngular good lorde, the lorde
Prevye Seale.

Indorsed also

A^o. xxx^o.

Myles Coverdale.

IV.

My right humble salutacion.

Considering my most bounden dewtye in sekyng the honour of the Kyng o^r Soveraigne Lorde, I am constrayned to wryte agayne unto yo^r good lordshippe, for none other cause so much as to signifye unto y^e same, that as me thynketh (I speake under correction) a great nombre of the prestes of this realme are runne in premunyrre unto y^e Kyng, inasmuch as they have not utterly extynct all such ecclesiasticall servyce as is agaynst his Grac^s most lafull suppremyce and prerogatyve, for withe feast called Cathedra S. Petri a great parte of their matyns is planely

a mayntenance of y^e B. of Romes usurped power. This is cvy-
dent in all the great matyn bokes of y^e church of Newbury, and
I doute not but it is so likewise in many churches moo. I
founde it the seventh daye of this moneth and I wonder at it,
considering y^t it is so long sens y^e Acte was made for y^e
abolisshing of all such usurped auctorite. This my very deare
and syngular good lorde, do I open and shew onely unto yo^r
lordshippe, nether doth anye man els in the world knowe, that
I have uttered this thing, no not this bearer good Mr. Wynch-
combe, unto whom (for his true hart toward the Kyngs high-
nesse, and love toward yo^r lordshippe) I might utter right
secrete things. The everlyving God y^t never fayled yo^r good
l. gyde the same in doying the thing that is to his glorie and to
the hono^r of oure most gracious Kyng. Amen.

Yf it be yo^r l. good pleasure y^t I shall do ought further herin,
I humbly beseche you to knowe the same by wryting, or other-
wyse by the mouth of Mr. Wynchcombe.

From Newbury the viij daye of February.

Yo^r l. humble and faithfull

Servant

MYLES COV'DALE.

To the right honorable and my very
syngular good lorde, y^e lord prevy Seale
this be delivered.

Ad manus.

Indorsed also

A^o. xxx^o.

Myles Coverdale
against preests that maynteyned
the popes authorytye.

V.

In my most humble wyse wyth lyke salutacon to yo^r right honorable lordshippe, this is to signifye unto the same, y^t this fourth daye of Marche one Nicolas Hyde and one Jhon Gryese of Henlay upon Temys came to me unto Newbury, reporting, that in a glasse wyndow of oure ladye chapell in the church of the sayde Henlay, the ymage of Thomas Becket w^t the whole feyned story of his death, is suffred to stande still: not onely this, but y^t all the beames, yrons and candilstickes (wherupon tapers and lights were wont to be set up unto ymag^s) remayne still untaken downe: wherby the poore symple unlearned people beleve, y^t they shall have libertye to set up their candils agayne unto ymag^s, and y^t the olde fasshion shall shortly retourne. Item yt one Thomas Woolley of Henlay dyd forbyd v of his neighbo^{rs} his house, for holdyng w^t the gospell, and sayde, y^t he had evell will for receavyng such men of the new lernyng: So y^t in the sayd Town of Henlay poore men are not onely discouraged from the trueth of God, but it appeareth also y^t the Kyngs most gracious comaundement is not put in execucion. Now though S^r Walter Stoner Knight be the Kyngs Justice of Peace at Henlaye, yet (under yo^r l. correction) I reken great and notable negligence in the Bishoppe of Lyncolne, which beyng so nyghe therby, doth not wede out suche faultes: yea I I feare it be as evell or worse in many moo places of his Dioces.

It is my dewtye also to signifye unto yo^r good l. y^r great ov^rsight of the Stacioners of London, which for their lucre and gaynes are not asshamed to sell still such premers as corrupte the Kyngs subjects: A great nombre of them have myne neghbo^{rs} brought unto me: and a great sorte of other most ungracious popish Bokes (both contrary to God and the Kyngs High-

nesse) have I taken up within the preeynets of Newbury, and wyll do more yf yo^r good l. do geve me auetorite, or byd me do it. Wherof I humbly beseehe you (my most deare and syngular good lorde) to have yo^r lovyng answere by the mouth of this bearer yong Mr. Wyneheombe, and to know yo^r good pleasure what I shall do w^t these popish bokes y^t I have allready, whether I shall burne them at the market erosse or no. Thus y^e everlasting God preserve yo^r good l. long to endure. Amen.

From Newbury, the
fifth daye of Marche.

Yo^r l. humble and faithfull
Servaunt.

MYLES COV'DALE.

Indorsed

To the right honorable and my very
syngular especiall good lorde.

the Lorde Prevye Seale.

this be presented. ad manus.

VI.

Most syngular good Mr. w^t dew humylyte I beseche unto yo^r mastersehype all godly eomforth grace and prospers health for so myeh as yo^r goodnesse is so great towarde me yo^r poore chylde only thugh y^e plentesnesse of yo^r favor and benyvolence I am y^s booldyn of yo^r goodnesse in thys my rude style. Yf yt lyke yo^r favor to revoeate to yo^r memory y^e godly eoieaeon whyeh yo^r mastyrehype had w^t me yo^r orato^r in Mastyr Moorys howse upon Easter eve, amongst many and dyv'se frutefull exhortaeons speeyally of yo^r syngular favor and by yo^r most comfortabyll wordys I psave yo^r graeys mynde towarde me,

wherefore most honorabyll mastyr for y^e tendyr love of God and for y^e fervent zcall y^t yow have to vertu and godly study cordis genibus provolutus I humbly desyre and besecche yo^r goodnesse of yo^r gracy^s helpe now I begync to taste of holy schrypt^r now (honor be to God) I am sett to y^e most swete smell of holy lettyr and w^t y^e godly savor of holy and awncyent docto^{rs} unto whose knowlege I can not attayne w^tout dyv'syte of Bookys as is not unknowne to yo^r most excellent wysdome, nothyng in y^e world I desyre but bookys as concernyng my lernyng they onse had I do not doute but Allmyghty God schall p^ffourmc y^t in me whych he of hys most plentyfull favo^r and grace haith begone,* morover as tuchyng my behavo^r (yo^r mastyr schyps mynde onse knowne) wyth all lowlynes I offer myself not only to be ordred in all thyngs as schall pleyse yo^r wysdome, but also as concernyng the educacon and instrucon of others alonly to ensewe yo^r prudent councell. Nam quicquid est in te concilij, nihil non politicum, nihil non divinum est, quicquid enim agis nihil inconsulte agis, nusquam te primum philosophum prebes, de rore autem celi sumam (more Jacob) surrepuisti benedictionem de tuo ipso torrente maxime potare exopto, teque coram alloqui non mediocriter cupio. Vale decus literarum conciliorum omnium denique probitatum. From St. Augustyns y^{is} Mayday.

Yo^r chyld and beedman
in Jesu Chryst
Frere MYLES COV'DALE.

Unto y^e ryzt wurschypfull
& hys most syngulare good M^r. Mast^r
Cromwell thys be delyveryd
w^t dew manere.

* This seems to allude to his conversion from Popery.

VII.

After most humble and hartie comendacions to yo^r good lordship, pleaseth the same to understand that we be entred into yo^r worke of the Byble, and wherof (accordynge to o^r moost bounden dutie) we have here sent unto yo^r lordship ij ensamples, one in parchment, wherin we intende to prynt one for the Kynges Grace, and another for yo^r lordship, and the seconde in paper wherof all the rest shalbe made, trustynge that it shalbe, not onelye to the glorie of God, but a synguler pleasure also to yo^r good lordship the causer therof, and a generall edefyenge of the Kynges subjectes, accordynge to yo^r lordshipes moost godlye request, for we folowe not only a standynge text of the Hebrue, w^t the interpretacion of the Caldee and the Greke, but we set also in a pryvate table the dyversite of redinges of all textes, w^t soche annotacions in another table, as shal douteles delucidate and cleare the same, as well w^tout any singularyte of opinions as all checkinges and reprofes. The prynt no dout shall please yo^r good lordship, the paper is of the best sorte in Fraunce, the charge certaynly is great, wherin as we moost humbly requyer yo^r favourable helpe at this present, w^t whatsoever yt shall please yo^r good lordship to let us have, so trust we (yf nede requyer) in o^r just busynes, to be defended from the papistes by yo^r lordshipes favourable letters, which we moost humbly desyer to have (by this berer Wylllyam Graye) ether to the Bysshop of Wynchester, or to some other whome yo^r lordship shall thinke moost expedyent. We be daylye threatened and looke ever to be spoken w^tall as this berer can farther enforme yo^r lordship, but how they will use us, as yet, we knowe not. Neverthelesse for o^r farther assewraunce where thorough we maye be able to performe this yo^r lordshipes worke we are so moche the bolder of yo^r good lordship, for other refuge have we none under God and o^r Kynge, whom w^t

noble Prynee Edward and all you their most honorable coun-
cell, God Allmightie preserve now and ever Amen. Wrytten at
Parys the xxij daye of Juyn by yo^r lordshipes assured and
daylye Orato^{rs},

MYLES COVERDALE,
RYCHARD GRAFTON, Groe^r.

To the right honorable and their
synguler good lorde, the lorde Cromewell
and lorde prevaye Seale.

Indorsed also
Myles Coverdale and Ryehard Grafton
eertifyinge that the Byble is almost prynted at Parys.
June xxij

VIII.

After most humble and due salutaacions to yo^r moost honor-
able lordshipp pleaseth the same to understand, y^t we are in-
stantly desyred of our hoste (whose name is Fraunces Reynold
a frenchman) to make supplicacion for him unto yo^r lordshippe.
Where as of long tyme he hath bene an oocupier into England
more than xl yere, he hath allwayes provyded soeche bookes for
England, as they moost oocupied, so y^t he hath a great nombre
at this present in his handes as Prymers in Englishe, Missoles
w^t other soeche like: wherof now (by y^e company of y^e Book-
sellers in London) he is utterly forbydden to make sale, to the
utter undoyng of the man. Wherefore moost humbly we beseke
yo^r lordshippe to be graecious and favourable unto him, y^t he
may have lyeene to sell those which he hath done already, so
y^t hereafter he prynte no moo in the english tong, onlesse he

have an english man y^t is lerned, to be his correcto^r and y^t is the man well contented withall, he is also contented and hath promised before my lord elect of Harford, y^t yf there be founde anye notable fauts in his bookes, he will put the same out and prynte the leafe agayne. Thus are we bolde to wryte unto yo^r lordshippe in his cause (as doth also my lord elect of Herford) beseching yo^r l. to pardon oure boldnesse, and to be good lorde unto this honest man, whose servaunt shall geve attendaunce upon yo^r l. most favourable answere. Yf yo^r l. shewe him this benefyte, we shall not fare the worse in the readynesse and due expedicion of this yo^r l. worke of the Byble, which goeth well forwarde, and within few monethes will drawe to an ende by the grace of Almightye God, who preserve yo^r good lordshippe now and ev^rmore.

From Parys the xijth daye of Septembre.

MYLES COV'DALE,
RYCHARD GRAFTON.

To the right honorable and
their syngular good lorde,
the lord Prevy Seale.

Indorsed.

Miles Coverdale,
and Richard Grafton
The Bible is in printing.

IX.

In most humble wyse (after lyke salutacion) I beseche yo^r most honorable lordshippe to understande, that y^e xxix daye of this moneth, came to me Master Beckynsall (Student here at

Parys) in a right lamentable sorte, eomplaynyng of the injury of light tongs, which have sinistrally reported, y^t he shulde not be in all things agreable and eonformable to the Kyngs most lawfull acts in England, but rather eontrary to y^e same; which my most syngular good lorde yf it were so eertaynlye as no man is more bounde then I to eertifye yo^r l. of y^e trueth in all thinges, so wold I (accordyng to my dewtye) penne y^e same, yf I knew it so to be. Agayne, sure I am y^t forasmueh as Mr. Areh-deacon Karow and Mr. Quene are both in one lodging w^t the sayde Mr. Beekynsall, there is neither of them both but yf they dyd ether here, se or pereeeave anye soeh thing by him, they wolde not onely eertifye yo^r good l. therof, but also avoyde his eompany: which thing is to me very evydent by the peaceable studye and right vertuous conversacion of them both neither do I understande otherwyse, but at this present houre all we y^t be here of the Kyngs nacion, are even of one hart and humble mynde towards God, and oure Soveraigne, and glad to our power to do one for another. Thankes and prayse to preserve the Kyngs Highnesse, noble Prynee Edward

Kyngs most honorable Councell and y^e whole Realme.
Amen.




Written at Parys the xxx daye of October.

By yo^r l. humble and
faithfull Servitor

MYLES COVERDALE.

To y^e right honorable the
syngular good lorde the
Lorde Cromwell lorde privye Seale.

X.

After moost humble and due salutacion to yo^r good lordship pleaseth the same to understand that yo^r worke going forward we thought it oure mooste bounden dutie to sende unto yo^r lordship certayne leaves therof, specially seyinge we had so good occasyon by the returnyng of yo^r beloved servant Sebastian, and as they are done, so will we sende yo^r lordship the residue from tyme to tyme. As touchyng ye maner and order that we kepe in the same worke pleaseth yo^r good lordship to be advertised that this merke  in the texte signifieth, that upon the same (in the later ende of the booke) there is some notable annotacion which we have writen, w^tout any pryvate opinion, onlye after the best interpreters of the Hebrues for the more clearnesse of the Texte, this marke  betokeneth, that upon the same texte there is diversite of redyng amonge the Hebrues Caldees and Grekes and Latenystes as in a table at the ende of the booke shalbe declared. This marke  sheweth that the sentence writen in small letters is not in the Hebrue or Caldee, but in the Latyn, and seldome in the Greke, and that we neverthelesse wolde not have it extinct, but higlye accept yt for the more explanacion of the text. This token † in the olde Testament geveth to understand, that the same texte which foloweth it, is also alledged of Christ or of some apostle in the newe Testament. This (amonge other oure necessarie laboures) is the waye that we take in this worke, trustyng verely that as God allmightie moved youre lordship to set us unto yt: so shall it be to his glorie and right welcome to all them that love to serve him and their Prynce in true faithfull obedyence. As is onlye knowen to the lorde of Heaven, to whom we moost hartelye

praye for yo^r lordshipes pservacion. At Parys the ix daye of August 1538 by yo^r faithfull Orato^{rs},

MYLES COV'DALE
RICHARD GRAFTON
WILLM. GREY

To the right honorable and their
synguler good lorde, Lorde Prevye
Seale be this delyverd.


Indorsed
Myles Cov'dale ix Aug.
Ric. Grafton
Wm. Grey certifyinge the
Man^r how they were in
hand to translate the Bible. At Parys.

No copy of the edition referred to in the preceding interesting letters is known to exist. The reasons assigned for the printing of it at Paris were, that the work could be executed better and cheaper in France than in England. Richard Grafton obtained from Lord Cromwell a letter from Henry VIII. to Francis I., which was presented by Bishop Bonner to the French King, to permit the undertaking, and it was granted. Bishop Bonner, at that time Ambassador in France, showed great favour to Richard Grafton, and the work proceeded with speed and success. The Inquisition, however, by an instrument bearing date Dec. 17, 1538, inhibited the printing of the Bible in the English language. The whole impression, amounting to 2500 copies of the work, nearly completed, was seized and condemned to the flames. The officer to whom this task was assigned being avariciously disposed, instead of burning the entire number of copies, reserved "four great dry vats full" of them as waste paper, and

disposed of them to a haberdasher for folding up the articles of his trade. In this way some were said to have reached England, and to have been gathered together; but there is no proof of any such copy being now in existence.

I am not aware that the following letter has ever before been printed. It is from Myles Coverdale to Lord Cromwell (Lord Privy Seal), and relates to the Annotations on the first Protestant Bible. It is not a little curious that these should have been submitted by Coverdale to the correction of Bishop Bonner, subsequently the most violent persecutor of the Protestants on record in the reign of Mary, and they were by him transmitted to England.

Harleian Collection—British Museum,
Vol. 604, leaf 98.

Right honorable and my syngular good Lorde (after all dow salutations) I humbly beseche youre Lordshippe that by my Lorde Electe of Herdforde I maye knowe youre pleasure concerning the Annotacions of this Byble, whether I shall proceade therin or no. Pitie it were that the darck places of the text (upon the which I have allwaye set a hande ) shuldeso passe undeclared. As for anye pryvate opynion or contencious wordes, as I wyll utterly avoyde all suche, so wyll I offre the Annotacions first to my sayde Lord of Herdford, to the intent that he shall so examen the same afore they be put in prynte, yf it be Your Lordshippes good plcasure, that I shall so do. As concerning the New Testamentes in English and Latyn, wherof your good Lordshippe receaved lately a boke by your servaunt Sebastian the cooke, I besech Your Lordshippe to consydre the grenesse therof, which (for lack of tyme) can not as yet be so apte to be bounde as it shulde be. And where as my sayde

Lord of Hardford is so good unto us as to convaye thus moch of the Byble to your good Lordshippe, I humbly beseche the same to be the defender and keper therof; to the intent that yf these men proceade in their cruelnesse agaynst us, and confiscate the rest, yet this at the leest maye be safe by the meanes of Your Lordshippe, whom God the Allmightie evermore preserve to His good pleasure. Amen. Written somewhat hastily at Parys the 13 day of Decembre.

Your Lordshippes humble and
faithfull servitour

MYLES COV'DALE.

(Superscribed)

To my most singular good Lorde
and Master the Lorde Cromwell
Lorde Prevy Scale. This delyver.

The date of this Letter must be Dec. 13, 1538 (four days only preceding the decree of the Inquisition), at which period Dr. Bonner, Bishop Elect of Hereford, was Ambassador in France, as is shown by his Correspondence in the State Paper Office, Oct. 6, 1538. He was elected Bishop of Hereford, Nov. 27, 1538, but translated to London before consecration, Oct. 20, 1539. He succeeded Bishop Fox, an active promoter of the Reformation, who died at London in 1538.

MYLES COVERDALE was a native of Yorkshire, and is supposed to have been born about the year 1486. He became an Augustine monk. Exiled in the cause of religion, he embraced the principles of the Reformation. He returned to England, and was made almoner to Catherine Parr, wife of Henry VIII. In the reign of Edward VI. he was consecrated Bishop of Exe-

ter; but in Mary's reign he was deprived of his see and imprisoned. At the solicitation of the King of Denmark he obtained his release, and was permitted to depart from the kingdom. In the reign of Elizabeth he returned, and was again offered a bishopric; this however he refused, from his attachment to the Puritans, but he accepted of the living of St. Magnus, near London Bridge, given to him by Bishop Grindal; but declining to conform according to what was then required, he was deprived of it, and he died in indigence, May 20, 1567, being then eighty-one years of age.

2. The BYBLE, which is all the Holy Scripture. In which are contayned the Olde and Newe Testament, truly and purely translated into Englysh by THOMAS MATTHEW. To the honoure and prayse of God was this Byble printed and fyneshed in the yere of our Lorde God MDXXXVII. Folio.

Imperfect. Matthew's Bible, which consists partly of Tyn-dale and partly of Coverdale's versions, was printed abroad at the expense of Richard Grafton and Edward Whitchurch, and it was published with the King's license. Thomas Matthew is said to be a fictitious name, the real editor being John Rogers,* a native of Lancashire, the first of the martyrs who was burnt in Smithfield, Feb. 4, 1555. Whether Rogers was really the editor is, however, uncertain, since Nicholls, in his Commentary on the Book of Common Prayer, states Matthewe to have been a prebendary of St. Paul's. By this undertaking Grafton got into great favour with Archbishop Cranmer and the Lord Crom-

* See Hollinshed, Strype, and Lewis.

well. To the latter he presented six copies, in token of acknowledgment, as he expresses it, "for your lordship moving our moost gracyous prynce to the allowance and lycensynge of soche a worke, hath wrought soche an acte worthy of prayse, as never was mencyoned in any cronycle in this realme. And as my lorde of Canterbury sayde, the tydynge thereof dyd him more good than the gyfte of ten thousand pound."

3. 4. THE BYBLE IN ENGLYSHE, truly translated after the Veryte of the Hebrue and Greke Textes, by the diligent studye of diverse excellent learned Men, expert in the forsayde Tonges. Prynted by *Rd. Grafton*, London 1539. Folio.

Imperfect. This is known as "Cranmer's," or "The Great Bible." It is Tyndale's version revised by the Archbishop Cranmer, whose efforts to disseminate the Scriptures, and otherwise to promote the interests of the reformed religion, were much assisted by the influence of Lord Cromwell, Earl of Essex. The attachment of this nobleman to the Bible is said to have been greatly confirmed by an intimate acquaintance with the New Testament, and he is reported to have committed the whole of Erasmus's Latin translation of it to memory during a journey to Rome. This is the FIRST folio edition of Cranmer's Bible; others were made, and in the Council Books for 1541, under the date of April 25, at Greenwich, I find the following entry:—"It was agreed that Anthony Marles of London, Merchant, might sell the Bibles of the Great Volume, unbound, for 10s. sterling, and bound, being also trimmed with Bullions, for 12s. sterling." Upon the fall of Cromwell, who was beheaded on Tower Hill, July 28, 1541, the Bible was complained of as

being erroneous and heretical, and means were taken to persuade the King that the free use of the Scriptures was injurious to the peace of the country. In 1542, therefore, the King ordered a revision of the Translation of the New Testament, and this labour was divided into fourteen parts, to which fifteen bishops were appointed, two being considered necessary to the Revelations, from its difficulty. Bishop Gardiner proposed to have nearly one hundred Latin words left untranslated, by which the version would have become obscure or unintelligible. Cranmer perceived this, and urged the King to refer the matter to the two universities. Two only of the bishops were found to support this proposition, namely, Goodrick, Bishop of Ely, and Barlow, Bishop of St. David's. The remainder protested against it; but the archbishop was determined, and he prevailed; yet, in 1543, the Romish party strengthened, and the English Bible and Testament of Tyndale's translation were strictly prohibited. Three years subsequent to this the prohibition was not confined to this translation, but extended also to those of Wickliff and Coverdale also. This conduct of Henry VIII. is very remarkable, and shows the despotism which he exercised in religious, as well as in civil matters; his zeal for the Reformation abated, and he thus prohibited the use of three principal versions; yet during his reign Archbishop Newcome enumerates the production of no less than eighteen editions of the New Testament, and fourteen of the entire Bible, besides various portions of the Holy Scriptures. There is another copy of this Bible in the Library, having the names of *Richard Grafton* and *Edward Whitchurch* as the conjoined Printers of this edition. Where the name of either of these appears singly, it is probably to be accounted for, on the judgment of Humphrey Wanley, that they occur in the share of the copies appropriated to each. There are copies on vellum in the British Museum, and in the Library of St. John's College, Cambridge.

The printing of this Bible was begun at Paris, as noticed in the preceding article on Coverdale's Bible, for Coverdale, and Grafton, and Whitchurch were all concerned in the undertaking. The 'four dry vats,' there alluded to as having been retained by the Lieutenant Criminal, and sold to a haberdasher to lap his caps in, were bought; but they consisted only of certain sheets, and not an entire copy of the work as far as it had proceeded. The projectors therefore returned to Paris, procured the types, presses, and workmen, and finished the Bible in London. It was concluded in the month of April.

5. THE MOST SACRED BIBLE, translated into Englyshe and newly recognized with great diligence after most faithful Exemplars, by RICHARD TAVERNER. *John Byddell for Thos. Barthlett*, 1539. Folio.

Berthelet was the King's Printer. This edition is Matthewe's revised edition by Richard Taverner, a man patronized by Lord Cromwell. He was educated at Christ Church, Oxford, and was eminent for his knowledge of the Greek language. Wood, in his *History and Antiquities of the University of Oxford*, believes that Taverner was imprisoned through the influence of the bishops, who were attached to the Romish religion. His imprisonment, however, was not of long duration, for he regained the King's favour, and was reinstated at Court. He died in 1573. Title and New Testament wanting.

6. THE BYBLE. *J. Nicolson*, Southwark. Quarto.

This is an edition of Cranmer's, published without date, but must be assigned to 1539. Imperfect.

7, 8. THE BYBLE IN ENGLYSHE. *Richard Grafton*,
London 1540. Folio.

Some copies have this printer's name, whilst others bear that of Edward Whitchurch; some have the date of April 1540, and others May and Nov. 1541. There is a copy on vellum in the British Museum, and another in the Library of St. John's College, Cambridge. The Bible is Cranmer's, and the Archbishop prefixed a Preface to this edition. The Title of it runs thus:—"The Byble in Englyshe, that is to saye, the content of all the holy scripture, both of the olde and newe Testament, with a Prologue thereinto made by the Reverende Father in God, THOMAS, Archebyshop of Canterbury. This is the Byble appointed to the use of the Churches. Printed by Edward Whitchurch (for Richard Grafton), *cum privilegio ad imprimendum solum* A. D. MDXL."

There is another copy of this Bible in the Library, but the title is wanting.

9. THE BYBLE IN ENGLYSHE, truly translated after the
Veryte of the Hebrue and Greke textes, by the dili-
gent studye of dyvers excellent men, experte in the
forsayde Tongues. London, by *Thomas Petyt and*
Roberte Redman for Thomas Bertholet, 1540. Folio.

This is Cranmer's Bible, and was printed for the King's Printer.

10. THE BYBLE IN ENGLYSHE. *Edw. Whitchurch*,
London 1541. Folio.

Oversene and perused at the Comandemēt of the Kynges hyghnes, by the ryghte reverende fathers in God, Cuthbert bysshop of Duresme, and Nicolas bysshop of Rochester. *Richd. Grafton*, London 1541. Folio.

This is also Cranmer's Bible, and Dr. Cotton conceives it to be the edition of 1540, the title and last leaf only being reprinted.

11. THE BYBLE IN ENGLYSHE. *E. Whitchurch*, London 1549. Folio.

This is Cranmer's reprinted from the edition of 1541. Dr. Cotton remarks that this book was certainly printed at two different presses. The initial letters of the chapters vary in the former and latter portions. (See Appendix E to his "List of Editions of the Bible and Parts thereof," &c.) There is a copy printed on yellow paper in Exeter College Library.

12. THE BYBLE, which is all the Holy Scripture. *Thos. Raynaldes and Wm. Hyll*, London 1549. Folio.

This is Matthewe's version, reprinted from the edition of 1537, with some alterations, and published by Edmund Beke. It contains Tyndale's prologues.

13. THE BYBLE, now lately withe greate Industry and Diligece recognized. *Jhon Daye and Wm. Seres*. London 1549. Folio.

This is Taverner's version, recognised by Edmund Becke. It contains Tindale's Prologues, and has a large wood-cut prefixed to the Psalms. Archbishop Parker was the great friend and patron of John Daye, the printer.

14. THE BIBLE IN ENGLISHE, according to the Translation that is appointed to be redde in the Churches. *Edw. Whitchurch*, London 1550. Quarto.

Imperfect. There is also a copy in St. Paul's Library.

15. THE WHOLE BYBLE, faythfully translated into Englyshe, by Miles Coverdale, and newly oversene and correct. *Andrewe Hester*, 1550. Quarto.

Cotton supposes the preliminary pieces to have been printed in London, but the body of the work abroad. The type is foreign, probably Zurich. It is dedicated to Edward VI. Title and Tables wanting.

16. THE HOLY BIBLE. *Thos. Hill for Jno. Wallys*. London 1551. Folio.

MATTHEW'S Bible. According to the researches of Lowndes, the names of no less than six booksellers are found separately affixed to this edition: Thomas Petite, Thomas Raynalde, J. Waley, Robert Toy, John Wyghte, W. Bonham. The colophon of the copy in the Library of Trinity College, Oxford, runs thus:—"Imprynted at London by Nicolas Hyll, dwelling in .

Saynet John's Streate, at the coste and charges of certayne honest menne of the oocupacyon, whose names be upon their bokes."

17. THE BIBLE. *Jhon Daye*, London 1551. Folio.

This is an edition of Matthew's Bible with some variations, and an addition of the Third Book of Maecabees, by Edmund Becke. Imperfect.

18. THE BYBLE IN ENGLISHE. *Edw. Whitchurch*, London 1553. Folio.

Cranmer's Bible. Cotton conjeetures it to have been eopied from the First Edition of 1539, since here, as in that, the Apocryphal Books are entitled Hagiographa. Imperfect.

19, 20. THE HOLY BIBLE. *Richard Grafton*, London 1553. Quarto.

Cranmer's Bible. Some eopies have also the name of Edward Whitechurch along with that of R. Grafton. There are two eopies in the Library, and one is printed on yellow paper. Imperfect.

21. THE BIBLE AND HOLY SCRIPTURES contayned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best

translations in divers languages. With most profitable annotations upon all the harde places, and other things of great importance, as may appeare in the Epistle to the Reader. At GENEVA. Printed by Rouland Hall, MDLX.

This is the FIRST GENEVAN EDITION. There is an Epistle to the Queen Elizabeth, and another to the Reader, which are omitted in all the subsequent editions. Of this translation editions almost innumerable have been printed—upwards of fifty were printed during thirty years. Although its use declined upon the appearance of King James's translation, yet, as Mr. Cotton observes, a fondness for its notes still lingered, and they were even attached to some editions of the royal translation, one of which was printed as late as 1715. This Bible is well known as the "BREECHES BIBLE," from the manner in which the translation of the seventh verse of the third chapter of Genesis is made. The Genevan translation is unquestionably the first to print the word "Breeches," but I find that it is used in a MS. Wicliff Bible formerly in the Library of the Royal Society, but now in the British Museum, in 2 vols. folio, marked Arundel 104. The passage runs thus:—"And whan yei knewen yat ya were nakid. ya sewiden ye levis of a fyge tre. and madin brechis to hem self." There are LARGE PAPER copies in Lambeth, St. John's College, and Baliol College Libraries.

Upon the accession of Queen Mary to the throne of England, many of the professors of the reformed religion fled to Frankfort and Geneva. At the latter place a certain number of these exiles or refugees associated together to translate the Holy Scriptures. Their names have descended to us, and consist of Myles Coverdale, Anthony Gilby, William Whittingham, Chris-

topher Goodman, Thomas Simpson, and Thomas Cole. Others have been named as assistants also in the translation: John Knox, John Bodleigh, and John Pullain. Of Coverdale I have already spoken. (See page 281 *et seq.*)

ANTHONY GILBY was a native of Lincolnshire, and was educated at Christ's College, Cambridge. The disputes upon the accession of Queen Mary drove him to Frankfort, and thence to Geneva. He was a most zealous reformer, and when Elizabeth ascended the throne he returned to England, and received from the Earl of Huntingdon the vicarage of Ashby-de-la-Zouch. He was commonly called Father Gilby. He lived to a very advanced age.

WILLIAM WHITTINGHAM was born at Chester in 1524, and educated at Brazen Nose College, Oxford. He travelled in 1550, and married the sister of Calvin. He joined the exiles at Frankfort, whence he withdrew to Geneva, where he succeeded John Knox as pastor of the English Church. He returned to England, and was promoted to the deanery of Durham. He died in 1579.

CHRISTOPHER GOODMAN was born at Chester in 1519, and was also educated at Brazen Nose College. He was the Margaret Professor of Divinity at Oxford, whence he withdrew to Frankfort and Geneva, and assisted in the translation. He retired to Scotland upon the accession of Elizabeth, and became minister of St. Andrew's. In 1565 he came to England, and in 1568 was appointed chaplain to Sir H. Sidney. In 1584 he was obliged (it is supposed for non-conformity) to leave the kingdom, and he died in 1602, aged eighty-three years.

THOMAS SIMPSON, a native of Suffolk, was born in 1517, and

was educated at Oxford. He was ordained by Cranmer and Ridley, and had the rectory of Allhallows, in Bread Street. He was afterwards made dean of Chichester. Upon the accession of Mary he fled to Strasburg, and there became intimate with Tremellius: thence he went to Geneva. Upon Elizabeth succeeding to the throne he was advanced to the bishopric of Norwich, which he, however, refused; but he became a prebendary of Durham. He was afterwards made Dean of Christ Church. He died at Leicester, April 9, 1589. He married Bishop Latimer's niece.

THOMAS COLE died in 1600, at an advanced age. He, like his fellow-labourers in the Genevan translation, was an exile at Frankfort, and returned to England upon the accession of Elizabeth. He was made Archdeacon of Essex, by Bishop Grindal, and he had also the living of High-Ongar in that county.

22. THE HOLY BIBLE. *J. Cawood*, London 1561.
Quarto.

This is CRANMER'S version. Title wanting.

23, 24. THE BIBLE IN ENGLYSHE. *R. Harrison*,
London 1562. Folio.

This is also CRANMER'S. There are two copies, one of which is without a title.

25. THE HOLY BIBLE. Geneva 1562. Folio.

GENEVAN version.

26. THE BIBLE IN ENGLYSHE. *C. Hamilton*, Rouen, at the Cost and Charges of RICHARD CARMARDEN. 1566. Folio.

This is the version of Cranmer, and is entitled "The Bible in Englyshe of the largest and greatest volume."

27. THE BIBLE IN ENGLYSHE. *R. Jugge and J. Cawood*, Lond. 1568. Quarto.

Cranmer's version. Title wanting.

28. THE HOLIE BIBLE. *R. Jugge*, London 1568. Folio.

The Title of this, well known as "THE BISHOP'S BIBLE," is "The Holie Bible. Conteyning the Olde Testament and the Newe." In perfect condition it is of very great rarity. This is the FIRST EDITION,* and it contains Portraits engraved on copper of the Queen Elizabeth, the Earl of Leicester, and Mr. Secretary Cecil. It was published by Jugge in large folio, and upon royal paper. It was undertaken by Royal command, and has obtained its name from several Bishops having been employed upon the revision of it. The direction of the whole was intrusted to the successor of Cranmer, the Archbishop Parker. The following document, obtained from a Collection of Ecclesiastical Papers in Her Majesty's State Paper Office, will be perused with much interest:—

* This first edition is known by the appellation of the *Leda Bible*, from the story of Leda and Jupiter being engraved on wood, and placed at the commencement of the Epistle to the Hebrews.

“ Copy of Letter from Dr. Matthew Parker, Archbishop of Canterbury, to Sir William Cecil (Lord Burleigh), Sceretary of State, dated at Lambeth, Oetober 5th, 1568, on transmitting to him, to be presented to Queen Elizabeth, the first Printed Copy of the new Translation of the Bible, usually denominated ‘The Bishop’s Bible;’ together with Copy of the Letter addressed by the Arehbishop to Her Majesty on that oecasion.

“ SIR,

“ After my right hartie eommendations: I was in purpose to have offred to the Quene’s Highnes the first frutes of our labors, in the recognising the Bible; but I feale my health to be such, that as yet I dare not adventure; wheruppon for that I wold not have the Quene’s Highnes, and Your Honor, to be long delayed, nor the poore Printer, after his great charges, to be longer deferred, I have caused one Booke to be bound as ye see, which I hartely pray you to present favorablie to the Quene’s Majestie, with your frendlie excuse of my disabylitie, in not coming my selfe. I have also wrytten to the Quene’s Majestie, the copie wherof I have sent you, the rather to use your oportunitie of deliverie, yf your prudence shall not think them tolerable. And because I wold you knewe all, I send you a Note, to signifie who first traveled in the diverse Bookes; though, after them, sum other perusing was had; the Letters of their Names be partlie affixed in the ende of their Bookes; which I thought a polecie to shewe them, to make them more diligent, as awnswerable for their doinges. I have remembred you of such observations, as my first Letters sent to them, (by your advise) did signifye. Yt may be, that in so long a worke, thinges may have scaped; which may be lawfull to everie man, ‘*cum bonâ veniâ,*’ to amend, whan they find them.

'Non omnia possumus omnes.' The Printer hath honestly done his diligence: Yf Your Honor wold obtaine of the Quene's Highnes, that this Edition might be licensed, and only commended in publike reading in Churches, to drawe to one Uniformitic, yt weare no greate cost to the most Parishes, and a relief to him, for his great charges susteined. The Psalters might remayn in Queres, as they be much multiplid, but wher of their owne accord they wold use this Translation. Sir, I pray Your Honor to be a meane that Jug, only, may have the preferment of this Edition; for yf any other shuld lurch him, to steale from him thes Copies, he weare a great loser in this first doing; and, Sir, without doubt, he hath well deserved to be preferred: a man wold not thinke that he had devoured so much payne, as he hath susteined. Thus I wish Your Honor all Grace, Vertue and Helth, as to myself. From my House at Lamhith, this fifth of October.

"Your Honor's loving Frend

Mathue. Cantuar

(Superscribed)

"To the Right Honorable Sir William Ceeyll,
 "Knight, Principal Secretary to the Quene's
 "Majestie, and One of Hir Prevy Counsayl,
 "be it delivered.

(Indorsed)

"5. Octobr: 1568.

"Archbishop of Canterbury to my Master,
 "with the Bible newly sett forth."

“ Inclosure referred to in the preceding Letter ; being Copy of the Letter addressd by Archbishop Parker to Queen Elizabeth, on the first Printed Copy of the Translation of the Bible being presented to Her Majesty.

“ After my most lowlic submission to Your Majestie, with my hartic rejoyce of your prosperous progresse and retorne, pleaseth yt Your Highnes to accept in good parte the endeavors and diligence of sum of us, your Chapleins, my Brethren the Bishoppes, with other certain learned men, in this newe Edition of the Bible ; I trust by comparisone of divers Translations put forth in your realme, will apeare, as well the workmanshippe of the Printer, as the circumspection of all such as have traveiled in the recognition. Amonge divers observations which have bin regarded in this recognition, one was, not to make yt vary much from that Translation which was comonlye used by publike order, except wher eyther the verytie of the Hebrue and Greke moved alteration ; or wher the Text was, by sum negligence, mutilated from the originall : so that I trust your loving subjectes shall se good cause, in Your Majestie’s dayes, to thanke God, and to rejoyce to see this Hie Treasor of His Holy Worde so set oute, as may be proved (so far forth as mortall man’s knowledge can attaine to, or as far forth as God hath hitherto revealed) to be faithfully handeled in the vulgar Tongue ; beseeching Your Highnes that yt may have your gracious favor, license and protection to be communicated abroad ; as well for that in many Churches they want their Bookes, and have longe tyme loked for this ; as for that in certaine places be publicly used sum Translations, which have not been labored in your Realme ; having inspersed diverse prejudiciall Notes, which might have ben also well spared. I have byn bolde, in the fornitur, with few wordes, to expresse the incomparable valewe of this Treasor ; amonge many thinges good, profitable and bewti-

full ye have in possession, yet this only necessarie; wherof so to thinke, and so to beleve, maketh Your Majestic blessed, not only here in this your governaunce, but yt shall advance Your Majestic to attaine, at the last, the Blisse Everlastinge; which, after a longe prosperous Raigne over us, Almighty God send yow, as eertainely He will, for cherishinge that Juell which He loveth best: of which is pronouned, that ‘*Quomodocunque Cælum et Terra transibunt, Verbum tamen Domini manebit in eternum.*’ God preserve Your Highnes in all Gracee and Felicitie.”

Eight Bishops were engaged upon this revision, and their initials, as alluded to in the preceding letter, were affixed to their respective portions, except from the end of the First Epistle to the Corinthians. The following brief notices of the persons engaged, and the parts which were allotted to them, may be interesting to the reader:—

1. To Dr. William Alley—The Pentateuch.
2. Dr. Richard Davies—Joshua, Judges, Ruth.
3. Dr. Edwin Sandys—Samuel, Kings, Chronicles.
4. Dr. Andrew Pearson—Ezra, Nehemiah, Esther, Job.
5. Thomas Beeon—Psalms.
6. A P C (probably Dr. Pearson)—Proverbs.
7. Dr. Andrew Perne—Ecclesiastes, Song of Solomon.
8. Dr. Robert Horne—Isaiah, Jeremiah, Lamentations.
9. Thomas Cole—Ezekiel, Daniel.
10. Dr. Edmund Grindal—Lesser Prophets.
11. Dr. John Parkhurst (assisted probably by Dr. William Barlow)—Apocrypha.
12. Dr. Richard Cox—The Four Gospels, and the Acts of the Apostles.
13. Dr. Edmund Guest—Epistle to the Romans.
14. Dr. Gabriel Goodman—First Epistle to the Corinthians.

Other critics were also employed by the Archbishop, and to the Old and New Testaments he prefixed Prefaces. The additions from the Vulgate, inserted in Cranmer's Great Bible in a small letter, were omitted in this edition.

ARCHBISHOP PARKER, to whom this work is to be assigned, was the second Protestant Archbishop of Canterbury. Strype has published the Life of this amiable and learned man, who was a native of Norwich, born on the 6th August, 1504, and educated at Benet College, Cambridge, where many of his MSS. are still preserved. His versification of the Psalter, printed by Daye (1567), is well known. It is of considerable rarity. Bishop Parker was consecrated at Lambeth, Dec. 17, 1559. He died May 17, 1575, in his seventy-first year.

DR. WILLIAM ALLEY was born at Great Wycombe, and received his education at Eton, whence he went to Cambridge, there took a bachelor's degree, and afterwards went to Oxford. Being a zealous reformer, upon the accession of Queen Mary he retired into the north of England, and maintained himself and family by keeping a school, and practising physic. On the accession of Elizabeth he was appointed divinity lecturer at St. Paul's, and in 1560 was made Bishop of Exeter. There he died, April 15, 1570.

DR. RICHARD DAVIES was a native of Denbigh, and educated at Oxford. He fled from England upon the accession of Mary, and upon his return was made Bishop of St. Asaph, Jan. 21, 1560, and afterwards promoted to the see of St. David's, May 21, 1561. He was one of the translators of the Bible into the Welsh language. He died Nov. 7, 1581, aged eighty years.

DR. EDWYN SANDYS was a native of Laneashire, born in 1519, and was of St. John's College, Cambridge. He was afterwards master of Catherine Hall. He was a prebendary of Peterborough, and had a stall at Carlisle. A zealous reformer, he supported the pretensions of Lady Jane Grey to the Crown of England; it is not, therefore, remarkable that he should subsequently have been imprisoned in the Tower. He was liberated; but being pursued by Bishop Gardiner, he fled to Flanders, thence to Strasburg and Zurich, where he was entertained by the celebrated Peter Martyr. Upon the death of Queen Mary, he, together with Bishop Grindal, returned to England, and arrived on the day of the coronation of Queen Elizabeth. He was made Bishop of Worcester in 1559, and in 1570 succeeded Grindal as Bishop of London, and upon the removal of that prelate to Canterbury, Sandys was made Archbishop of York. He died July 10, 1588, aged sixty-nine.

DR. ANDREW PEARSON was one of the chaplains of Archbishop Parker, and resided with him. He was held in high estimation by his patron, who appointed him one of his executors. He succeeded John Bale, the antiquary, in the prebend of Canterbury, and died in 1594.

THOMAS BECON was a native of Suffolk, and took a bachelor's degree at Cambridge in 1530. Under the guidance of Hugh Latimer he became a zealous reformer, which subjected him to many persecutions, and at one time he was obliged to keep a school for his subsistence. He was subsequently appointed chaplain to Archbishop Cranmer, and had the rectory of St. Stephen, Walbrook. He was imprisoned, during Mary's reign, and fled to Germany. Upon his return to England, he was made a prebendary of Canterbury, and had other livings given to him. His learning and piety have been highly eulogized, and

he is reported to have been the first who wrote against the practice of bowing at the name of Jesus. He is supposed to have died about 1567.

DR. ANDREW PERNE was born in Norfolk, and educated at Cambridge. He was chaplain to Edward VI., and a prebendary of Westminster, and afterwards Dean of Ely. He preached a sermon in the reign of Mary, in which he inveighed against the reformer Martin Bucer, of which he is said afterwards heartily to have repented. He died April 26, 1589.

DR. ROBERT HORNE was born in Cumberland, and educated at Cambridge. In the reign of Edward VI. he was made Dean of Durham. Under that of Mary he retired to Frankfort, and upon his return to England he was made Bishop of Winchester Feb. 16, 1560. He died June 1, 1580.

THOMAS COLE was one of the translators of the Genevan Bible. (See p. 309.)

DR. EDMUND GRINDAL was a native of Cumberland, born in 1519. He was educated at Cambridge, and through various honours arrived to be Archbishop of Canterbury. He was, like many of the preceding, an exile during the reign of Mary. He fell into disgrace with Elizabeth for favouring certain meetings held for the improvement of the clergy, which were denominated Prophesyings. The Queen directed him to withhold from these religious exercises, which, however, he had the courage to refuse to comply with. He was therefore, in 1577, sequestered from his high functions, and confined to his house by order of the court of the star-chamber. This was continued for some time, when he was partially permitted to resume his archiepiscopal

duties, and about 1581 he was fully restored. Broken down by these events, and his eye-sight destroyed by hard study, in 1582 he resigned his see, and in the following year died, on the 6th July. To the advice and patronage of Grindal we are indebted for Fox's Martyrology.

DR. WILLIAM BARLOWE was a native of Essex, and became a monk of the order of St. Augustin at the monastery of St. Osith in that county. There he received his education, and thence removed to Oxford, still being connected with his order, of which he became prior, and in that capacity went on an embassy to Scotland in 1535. Henry VIII. dissolved the monasteries, and Barlowe was found readily to submit, whereupon the King made him Bishop of St. Asaph, and he was consecrated Feb. 22, 1535. He was successively removed to St. David's, and to Bath and Wells. Upon the accession of Mary he lost his bishopric, and was imprisoned in the Fleet, from which, however, he contrived to escape, and fled into Germany. Upon the death of Mary he returned to England, and was made Bishop of Chichester. This was in 1559; he was also chosen a prebendary of Westminster. He died in 1568.

DR. JOHN PARKHURST was born at Guilford in 1511, and educated at the Grammar School of that place, whence he removed to Oxford, and became a fellow of Merton College. He was the tutor of Bishop Jewell, and one of the chaplains of Queen Katherine Parr. His character appears in an amiable light by his exercises of charity and hospitality. Upon the death of Edward VI. he became an exile, and resided at Zurich until the reign of Elizabeth, when he returned, and was made Bishop of Norwich in 1560. He died Feb. 2, 1574.

DR. RICHARD COX was a native of Buckinghamshire, and

born in 1499. He was educated at Eton, and obtained a scholarship to King's College, Cambridge. Cardinal Wolsey admired his learning, and selected him for his new college at Oxford, of which he was made one of the canons. He avowed his principles to be favourable to the Reformation, and, being charged with heresy, was imprisoned. Upon his release he was made Master of Eton School, and subsequently appointed Archdeacon of Ely, then prebendary of Sutton, and Dean of Christ Church, Oxford. He had been the tutor of the young Prince Edward, and upon the accession of that monarch he was in great favour at court, and received many honours: among others, he was elected Chancellor of the University of Oxford, and made Dean of Westminster. A blot lies upon his fair fame; for, being chosen one of the Commissioners to visit the University of Oxford, he is said to have lent himself to the barbarous devastation of the libraries. Soon after Mary's accession he was deprived of his preferments, and thrown into the Marshalsea. He was, however, speedily released; but not considering himself safe, he fled to Strasburg, and then to Frankfort, where he introduced the English Common Prayer Book. Upon the accession of Elizabeth he returned to England, assisted in revising the Liturgy, and was made Bishop of Ely in 1559. This dignity he enjoyed for upwards of twenty-one years, dying on the 22nd July, 1581, aged eighty-two years. He is recorded as the first clergyman who brought a wife to live in a college. The versification of the Lord's Prayer, placed at the end of the version of the Psalms by Sternhold and Hopkins, is attributed to his pen.

DR. EDMUND GUEST was born at Afferton in Yorkshire, and educated at Cambridge University, being a fellow of King's College. He became Archdeacon of Canterbury, Bishop of Rochester, and afterwards of Salisbury, where he died Feb. 28, 1576.

DR. GABRIEL GOODMAN was a native of Denbighshire, and educated at St. John's College, Cambridge. He had a prebend, and was made Dean of Westminster. Fuller, in his usual quaint style, says of him that "*Goodman* was his name, and *goodness* was in his nature." Camden, the antiquary, was indebted to him for great assistance in various ways, and he contributed largely to defray the expense of the Welsh Bible published in 1588. He also founded a free school in his native town, Ruthin. He died in 1601.

The initials W. C. are placed at the end of the Book of Wisdom, and at the end of the Apocrypha J. N. In subsequent editions J. N. only are retained. These probably refer to J. Parkhurst, Bishop of Norwich, and William Barlowe, Bishop of Chichester. LAURENCE is spoken of as a coadjutor, but little is known of him. Strype, however, mentions him as famous for his Greek lore, and that he used to read this to the Lady Ceeil (afterwards Burleigh), who possessed much knowledge of that language.

The revised translation by Parker remained the authorized version until the time of James I.

29. THE HOLIE BIBLE. *R. Jugge*, London 1569.
Quarto.

This is printed in two columns in black letter, and is the second edition of "The Bishop's Bible." Imperfect.

30. THE HOLIE BIBLE. (*Cawood's* mark) London 1569.
Quarto.

Cranmer's version. Imperfect.

31. THE HOLIE BIBLE. *R. Jugge*, London 1572. Folio.

This is the Second Folio Edition of the Bishop's Bible. The copper-plate portraits are not found in any later one. There is a double version of the Psalms. Dr. Cotton remarks that the editions of 1568 and 1572 of this Bible are very frequently found robbed of their portraits of Queen Elizabeth, Lord Leicester, and Lord Burleigh; but that it seems they were not originally added to every copy. That in Baliol College is a very fine and perfect one, but no portraits have been impressed.

32, 33. THE HOLIE BIBLE. *R. Jugge*, London 1575.
Quarto.

The Bishop's Bible. There is a second copy in the Library, with a New Testament of the date of 1573, and Psalms 1574.

34. THE HOLIE BIBLE. *R. Jugge*, London 1576.
Quarto.

The Bishop's Bible.

35, 36. THE HOLY BIBLE. *Christopher Barker*, London
1576. Folio.

The Genevan version. There are two copies.

37. THE HOLY BIBLE. *Thomas Bassandyne*, Edinburgh
1576. Folio.

This is the FIRST EDITION of the Holy Scriptures printed in Scotland, and it is a book of great rarity. It is in a sharp

Roman letter, and is dedicated, by the General Assembly, in the Scottish dialect, to King James, then a youth. It is rather remarkable that the title-page is ornamented with the Royal Arms and God Save the King, although the General Assembly had but a short time before issued a reproof for considering the Sovereign as the *Head of the Kirk*. The translation is the GENEVAN. Mr. George Young, servant to my Lord Abbot of Dumferline, corrected the proof sheets, and Mr. Robert Pout, one of the ministers of Edinburgh, supplied the Kalendar.

In the first years of the Reformation, and previously to this edition, the translations of Tyndale and Coverdale were used in Scotland, and many copies were imported from the Continent. Sir Henry Monerief Welwood, one of the most learned and able of the Scottish divines, has stated, for the information of His Royal Highness the Duke of Sussex, that in the Scots Commission published in 1560, the quotations from Scripture were all taken from this translation, and that it must have been in use until the publication of the Bible of 1576. To this edition the General Assembly of the Church prefixed a Preface. The Geneva edition was probably for some time before in the hands of the public, but the first authorized edition bears the above date. The first Reformers in Scotland translated for themselves, and George Wishart in particular, one of the most distinguished of the Scottish martyrs of the Reformation, when he began to preach at Montrose and Dundee, took the Greek Testament for his text book, which he translated and expounded to the people. An Act of Parliament in 1579 ordained that every gentleman householder, worth 300 merks of yearly rent, and every yeoman and burgess worth 500 pounds, should have a "*Bible and Psalm-buke* in their hous, for the better instruction of thame selffis and yair familys in the knowledge of God," under the penalty of ten pounds; and in 1580 John Williamson, a burgess

of Edinburgh, was authorized as a "general serchocur," to see that this provision was carried into effect. There is a copy in the Advocate's Library, Edinburgh. The Old Testament consists of 503 double pages, the New of 125 double pages. There is, besides the Dedication to King James VI., "A briefe table of the Interpretation of the Propre Names, which are chiefly founde in the Olde Testament. The Romane Calendare compared with the Hebrew Calendare; Rules for understanding this double Calendare by R(ober) Pout; some verses on, and a prayer for the true use of, the Scriptures; a description and successe of the Kinges of Juda and Jerusalem." A second edition of this Bible, printed by Bassandyne and Arbuthnet, of the date of 1579, is in the Library of the Earl Spencer.

38. THE HOLY BIBLE. CHRISTⁿ. BARKER, Lond. 1577. Folio.

This copy of the Genevan translation, of which the title is wanting, belonged to Queen Elizabeth, and the covers are embroidered by Her Majesty's own hand. It was formerly in the Duchess of Portland's Museum. Her Majesty also embroidered a MS. Epistles of St. Paul, &c. (See Townley's Illustrations, vol. iii. p. 195.)

39. THE HOLY BIBLE. R. Jugge, London 1577. Quarto.

The Bishop's Bible.

40, 41. THE HOLY BIBLE. Christopher Barker, London 1578. Folio.

Genevan version. This edition contains two versions of the

Psalms, the Genevan and that of the Bishop's Bible, printed in different type. There are two copies.

42. THE HOLY BIBLE. *Christ. Barker*, London 1580.
Quarto.

Genevan version.

43. THE HOLY BIBLE. *Christ. Barker*, London 1582.
Folio.

Genevan version.

44. THE HOLY BIBLE. *Christ. Barker*, London 1583.
Folio.

Genevan version.

45. THE HOLY BIBLE. *Christ. Barker*, London 1585.
Folio.

The Bishop's Bible.

46. THE HOLY BIBLE. *Christ. Barker*, London 1586.
Quarto.

Genevan version.

47. THE HOLY BIBLE. *C. Barker*, London 1588. Folio.

Bishop's Bible. Not in Cotton's List. He mentions only a quarto edition.

48. THE HOLY BIBLE. *Deputies of C. Barker*, Lond. 1589. Quarto.

Genevan version. Title wanting. This has the Questions and Answers touching Predestination.

49. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1590. Quarto.

Genevan version. Imperfect.

50. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1591. Folio.

Genevan version. Imperfect.

51. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1592. Quarto.

Genevan version.

52. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1594. Quarto.

Genevan version.

53. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1595. Folio.

Genevan version.

54. ANOTHER COPY, with Common Prayer, 1596. Folio.

55. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1595.
Folio.

The Bishop's Bible, except the Psalms, which are according to Cranmer's Bible.

56. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1597.
Folio.

Genevan version.

57. THE HOLY BIBLE. *Dep. of C. Barker*, Lond. 1598.
Quarto.

Genevan version.

58. THE HOLY BIBLE. *Dep. of C. Barker*, London
1599. Quarto.

Genevan version.

59. ANOTHER COPY. With Common Prayer, 1641, and
illustrated by Plates to Bible.

60. THE HOLY BIBLE. *Robt. Barker*, London 1602.
Folio.

Genevan version.

61. THE HOLY BIBLE. *R. Barker*, Lond. 1602. Folio.
The Bishop's Bible.

62. THE HOLY BIBLE. *R. Barker*, London 1606. Folio.

The Bishop's Bible. Last leaf wanting.

63. THE HOLY BIBLE. *R. Barker*, Lond. 1606. Folio.

Genevan version.

64. THE HOLY BIBLE. *R. Barker*, London 1607. Folio.

Genevan version.

65. THE HOLY BIBLE. *R. Barker*, London 1608.

Quarto.

Genevan version.

66. THE HOLIE BIBLE, faithfully translated into English out of the avthenticall Latin. By the English (Roman Catholic) College of Douay. *Laur. Kellam* 1609-10. Quarto. 2 vols.

This translation was made by the English College of the Roman Catholics. The New Testament is the same as that of Rheims printed in 1582, and the Translators were the same. Dr. Thomas Worthington added the Annotations to the Old, and Dr. Bristow those to the New Testament.

67. THE HOLY BIBLE. *Andro Hart and Hart's Successor*. Edinburgh 1610. Folio.

Genevan version. There is a copy of this Bible in Queen's College Library. Hart's editions were held in great esteem for their accuracy.

68. THE HOLY BIBLE. *Rob. Barker*, London 1610.
Folio.

Genevan version.

69. THE HOLY BIBLE. *Rob. Barker*, London 1610.
Quarto.

Genevan version.

70. THE HOLY BIBLE, conteyning the Old Testament and the New: newly translated out of the originall Tongues, and with the former Translations diligently compared and revised by His Majestie's speciall comandement. *Rob. Barker*, London 1611. Folio.

KING JAMES'S Bible. First Edition.

The seventeenth century will ever be remarkable for the efforts made to disseminate a knowledge of the Holy Scriptures. Upon the accession of James VI. of Scotland to the throne of England, as James I., in 1602, he was petitioned by the Puritans relative to the necessity of a new translation of the Bible, and conferences on this subject were held at Hampton Court, at which the King expressed his opinion as to the want of uniformity in the translations extant, and his disapprobation of the Genevan and its notes, and was solicitous that one uniform

translation should be made by the most learned men of both the Universities, subjected to the revision of the bishops—to be then laid before the Privy Council, and ratified by Royal authority. His Majesty opposed the affixing of any Marginal Notes. In 1604 the King commissioned fifty-four learned men to confer together, and enter upon the work. They were divided into six classes, and were to meet at Westminster, Cambridge, and Oxford. JAMES displayed much learning and knowledge by the directions which he gave to the translators.* To stimulate

* 1. The ordinary Bible read in the Church, commonly called *The Bishop's Bible*, to be followed, and as little altered as the Original will permit.

2. The Names of the Prophets and the holy Writers, with the other Names in the Text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old Ecclesiastical Words to be kept, as the word *Church* not to be translated *Congregation*.

4. When any word hath divers significations, *that* to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the Propriety of the Place, and the Analogie of Faith.

5. The Division of the Chapters to be altered either not at all, or as little as may be, if Necessity so require.

6. No marginal Notes at all to be affixed, but only for the Explanation of the Hebrew or Greek words, which cannot, without some Circumlocution, so briefly and fitly be expressed in the Text.

7. Such Quotations of Places to be Marginally set down, as shall serve for the fit References of one Scripture to another.

8. Every particular Man of each Company to take the same Chapter or Chapters; and, having translated or amended them severally by himself, where he thinks good, all to meet together, to conferre what they have done, and agree for their part what shall stand.

9. As any one Company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his Majestie is vry careful in this Point.

10. If any Company, upon the Review of the Book so sent, shall doubt or differ upon any Places, to send them word thereof, to note the Places, and therewithall to send their Reasons; to which if they consent not, the Difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company, at the end of the Work.

them in their arduous task he recommended them to the favourable consideration of the patrons of various livings for different kinds of preferment. Fuller and Lewis have given the names of forty-seven out of the fifty-four appointed, the remaining seven having probably died shortly after their nomination. They were thus assigned :—

1. *Westminster* : The Pentateuch, and the Books of Joshua, Judges, Ruth, Samuel, and Kings, to the Deans of Westminster (Andrews) and St. Paul's (Overall); Drs. Saravia, Clarke, Layfield, Leigh; Messrs. Stretford, Sussex, Clare, and Bedwell.

2. *Cambridge*: From the Chronicles to Ecclesiastes, to Dr. Richardson, and Messrs. Lively, Chaderton, Dillingham, Harrison, Andrews, Spalding, Binge.

3. *Oxford*: All the Prophets, and the Lamentations of Jeremiah, to Drs. Harding, Reynolds, Holland, Kilby; Messrs. Hereford, Brett, and Fareclowe.

11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority to send to any Learned in the Land for his Judgement in such a place.

12. Letters to be sent from every Bishop to the rest of his Clergie, admonishing them of this Translation in hand, and to move and charge as many as, being skilful in the Tongues, have taken pains in that kind, to send their particular Observations to the Company either at *Westminster*, *Cambridge*, or *Oxford*, according as it was directed before in the King's Letter to the Archbishop.

13. The Directors in each Company to be the Deans of *Westminster* and *Chester* for Westminster, and the King's Professors in *Hebrew* and *Greek* in the two Universities.

14. These Translations to be used when they agree better with the Text than the *Bishop's* Bible.

} Tyndal's,
Coverdale's,
Matthew's,
Whitchurch's,
Geneva.

4. *Westminster*: All the Epistles to the Dean of Chester (Barlow); Drs. Hutchinson, Speneer; Messrs. Fenton, Rabbet, Sanderson, Dakins.

5. *Oxford*: The Gospels, Aets and Apoealypse to the Deans of Christ Chureh (Ravis), Winehester (Abbot), Worcester (Montague), Windsor (Thompson); Drs. Perin, Ravens; Messrs. Saville and Harmer.

6. *Cambridge*: The Apoerypha to Drs. Duport, Branthwaite, Radcliff; Messrs. Ward, Downes, Boyse, and Warde.

In the spring of 1604 the work eommeneed; the whole was subjected to revision and polish, and meetings were held daily by six deputies chosen for this purpose at Stationers' Hall, for nine months, £30 weekly being paid to each by the Company of Stationers for this important task. The work was submitted to another revision by Bilson, Bishop of Winehester, and Dr. Miles Smith, by whom Arguments were prefixed to the Books, and a Preface was written by the latter. The work appeared in 1611, in folio. The admitted exeellenee of the version renders any observation on the subject unnecessary in this plaee. A eomplete biographical detail of the translators of the still authorized version would be of much interest. No one has hitherto attempted it. My late friend, the Rev. Dr. Townley, has given a sketch, ably drawn as all his notiees are, in the "Illustrations of Biblieal Literature," to which work, in the course of this Historical and Descriptive Catalogue, I have neecessarily so frequently referred, and to these interesting volumes I direct the reader, for further information on this subjeet.

Many of the copies of this Bible have attached to them "The Genealogies of Scripture," composed by JOHN SPEED, an emi-

ment antiquary and historian, originally brought up to the business of a tailor. He obtained a patent for his work. He died in 1629. From the publication of Tyndale's version to that of James, according to Thomson and Orme's *Historical Sketch*, 175 editions of the Bible and New Testament were published. A *second* edition of this Bible appeared in the same year. It is distinguished from the first by the large size of its black letter type. The Psalms commence on different signatures—in the first on K k 1, in the second on B. b. b. 4.

71. THE HOLY BIBLE. *Robt. Barker*, Lond. 1611.
Folio.

Genevan version. This copy has the Genealogies.

72. THE HOLY BIBLE. *Robt. Barker*, Lond. 1611.
Folio.

Genevan version.

73, 74. THE HOLY BIBLE. *Rob. Barker*, Lond. 1613.
Folio.

King James's version. The New Testament of one of the copies is of the date of 1611.

75. THE HOLY BIBLE. *Rob. Barker*, Lond. 1613.
Quarto.

The same version.

76. THE HOLY BIBLE. *Rob. Barker*, Lond. 1614.
Quarto.

The same version.

- 77, 78, 79. THE HOLY BIBLE. *Rob. Barker*, Lond.
1615. Quarto.

The Genevan version. Three copies. Plates inserted in one, and another having MS. Notes, by Edmund Crawley, in two volumes.

80. THE HOLY BIBLE. *Rob. Barker*, Lond. 1616. Folio.

The same version.

81. THE HOLY BIBLE. *Rob. Barker*, Lond. 1616. Folio.

King James's version. This edition is not in Cotton's List; indeed I find, after the date of 1614, a great number of omissions compared with the Editions in His Royal Highness the Duke of Sussex's Library—so many that between this date and 1680 there are not fewer than fifty unnoticed by Cotton. It would be well, in any future edition of this List, to examine the Bibles in Kensington Palace.

82. THE HOLY BIBLE. *Rob. Barker*, Lond. 1617. Folio.

The same version.

83. THE HOLY BIBLE. *Norton and Bill*, Lond. 1619.
Quarto.

The same version.

84. THE HOLY BIBLE. *Rob. Barker*, Lond. 1620.
Quarto.

The same version.

85. THE HOLY BIBLE. *Norton and Bill*, Lond. 1620.
Quarto.

The same version.

86. THE HOLY BIBLE. *Norton and Bill*, Lond. 1625.
Quarto.

The same version.

87. THE HOLY BIBLE. *Norton and Bill*, Lond. 1627.
Quarto.

The same version. Interleaved with MS. Notes in three volumes.

88. THE HOLY BIBLE. *Norton and Bill*, Lond. 1629.
Folio.

The same version.

- 89, 90. THE HOLY BIBLE. *T. and J. Buck*, Cambridge
1629. Folio.

The same version. Plates inserted in one copy, and the other has the Book of Common Prayer and Psalms.

91. THE HOLY BIBLE. *Barker and Bill*, London 1630.
Octavo.

The same version.

92. THE HOLY BIBLE. *Barker and Bill*, Lond. 1630.
Quarto.

The same version, but the Genevan New Testament of 1595 added, and plates inserted.

93. THE HOLY BIBLE. *R. Barker and Assigns of J. Bill*,
London 1630. Octavo.

The same version.

94. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1631. Octavo.

The same version. Interleaved in three volumes.

95. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1632. Quarto.

The same version.

96. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1633. Folio.

The same version.

97. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Edinburgh 1633. Quarto.

The same version.

98. THE HOLY BIBLE. *The King's Printers*, Edinb.
1633. Octavo.

The same version.

99. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1634. Folio.

The same version.

100. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1634. Quarto.

The same version.

101. THE HOLY BIBLE. *Buck and Daniel*, Cambridge
1635. Quarto.

The same version.

102. THE HOLY BIBLE. *Buck and Daniel*, Cambridge
1637. Quarto.

The same version.

103. THE HOLY BIBLE. *Buck and Daniel*, Cambridge
1638. Folio.

The same version. By an error of the Press *ye* is substituted for *we* in Acts vi. 3.

104. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1638. Folio.

The same version.

105. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1638. Duodecimo.

The same version.

106. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1639. Octavo.

The same version.

107. THE HOLY BIBLE. *R. Barker and Assigns J. Bill*,
Lond. 1640. Folio.

The same version.

- 108, 109. THE HOLY BIBLE. *R. Barker and Assigns
of Bill*, Lond. 1640. Octavo.

The same version. Imperfect. A second copy interleaved in two volumes.

110. THE HOLY BIBLE. *Thos. Stafford*, Amsterdam
1640. Folio.

The Genevan version.

111. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1641. Octavo.

King James's version.

112. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1643. Duodecimo.

The same version.

113. THE HOLY BIBLE. *R. Barker and Assigns of Bill*,
Lond. 1646. Octavo.

The same version.

114. THE HOLY BIBLE. *John Field*, Lond. 1648.
Quarto.

The same version.

- 115, 116. THE HOLY BIBLE. *The Company of Stationers*, Lond. 1651. Octavo and Duodecimo.

The same version.

117. THE HOLY BIBLE. *John Field*, London 1653.
Octavo.

The same version.

118. THE HOLY BIBLE. *John Field*, Lond. 1653.
Duodecimo.

The same version. Genuine Edition. This is known from the *spurious* by having the first four Psalms on a page without turning over.

119. THE HOLY BIBLE. *John Field*, Lond. 1653.
Duodecimo.

The same version. Spurious Edition. An imitation of the former made in Holland.

120. THE HOLY BIBLE. *H. Hills*, Lond. 1657. Folio.
2 vols.

The Dutch version, with Annotations by Theodore Haak. The work is dedicated to Cromwell, and contains an account of the Dutch version made by order of the Synod of Dort. Theodore Haak was a native of the Palatinate, born in 1605, and died in 1690. He was a Fellow of the Royal Society of London.

121. THE HOLY BIBLE. *John Field*, Cambridge 1659.
Folio.

King James's version. With Plates.

122. THE HOLY BIBLE. *John Field*, Cambridge 1659.
Folio. 3 vols.

The same edition on LARGE PAPER.

123. THE HOLY BIBLE. *John Field*, Cambridge 1660.
Folio. 2 vols.

The same version. With Plates.

124. THE HOLY BIBLE. *H. Hills and J. Field*, London
1660. Octavo.

The same version.

125. THE HOLY BIBLE. *H. Hills and J. Field*, London
1660. Octavo.

Another copy of the same; but having the Psalms, Edinburgh
1658. The title wanting.

126. THE HOLY BIBLE. *J. Field*, Camb. 1666. Folio.
2 vols.

The same version.

- 127, 128. THE HOLY BIBLE. *John Field*, Cambridge
1668. Quarto.

The same version. One of the copies wants a title, but has
the Book of Common Prayer, Psalms, and Concordance.

129. THE HOLY BIBLE. *J. Bill and C. Barker*, Lond.
1670. Quarto.

The same version.

- 130, 131. THE HOLY BIBLE. *J. Bill and C. Barker*,
Lond. 1671. Octavo.

The same version.

132. THE HOLY BIBLE. *J. Bill and C. Barker*, Lond.
1671. Duodecimo.

The same version. This copy is interleaved, in two volumes 4to., and has MS. Notes by John Warner.

133. THE HOLY BIBLE. Lond. 1672. Folio.

With Genevan Notes. Plates inserted.

134. THE HOLY BIBLE. *John Hayes*, Cambridge 1674.
Folio.

King James's version.

135. THE HOLY BIBLE. *Bill and Barker*, Lond. 1676.
Octavo.

The same version. Illustrated.

136. THE HOLY BIBLE. *Bill and Barker, Newcomb and
Hills*, Lond. 1678. Duodecimo.

The same version.

137. THE HOLY BIBLE. *Bill, Newcomb, and Hills*,
Lond. 1679. Octavo.

The same version.

138. THE HOLY BIBLE. *Theat. Sheldon*, Oxford 1680.
Folio.

The same version.

139. THE HOLY BIBLE. *Theat. Sheldon*, Oxon. 1680.
Folio. 3 vols.

The same version. Interleaved with MS. Notes by Bishop
Compton. RULED COPY.

- 140, 141. THE HOLY BIBLE. *Assigns of Bill, and Hills*
and Newcomb, Lond. 1682. Octavo.

The same version. Two copies : one with plates inserted.

- 142, 143. THE HOLY BIBLE. *Assigns of Bill, &c.* Lond.
1682. Duodecimo.

The same version. Two copies.

144. THE HOLY BIBLE. London 1683. Folio.

With Genevan Notes.

145. THE HOLY BIBLE. *John Hayes*, Cambridge 1683.
Quarto.

King James's version. Interleaved with MS. Notes by Dr. Gilbert West, an excellent scholar, who died in 1755. He was the author of "Observations on the History and Evidences of the Resurrection of Jesus Christ," published in 1749—a work held in very high estimation.

146. THE HOLY BIBLE. *J. Rawlins*, London 1690.
Folio.

The same version, with Annotations by SAMUEL CLARK, a learned nonconformist minister, who died in 1701.

147. THE HOLY BIBLE. *C. Bill and T. Newcomb*,
Lond. 1690-94. Octavo.

The same version. Interleaved in 2 vols. 4to., with MS. Notes.

148. THE HOLY BIBLE. *C. Bill and T. Newcomb*,
London 1690. Duodecimo.

The same version. Imperfect.

149. THE HOLY BIBLE. Oxford 1691. Duodecimo.

The same version.

150. THE HOLY BIBLE. *Heirs of And. Anderson*,
Edinburgh 1696. Duodecimo.

With Marginal Notes by John Canne.

JOHN CANNE was a leader of the English Brownists at Amsterdam, to which place he had been driven at the time of the Restoration. He was a Baptist minister, and had the care of a congregation at Bristol. He published two editions of King James's Bible at Amsterdam in 1647 and 1664, leaving out the Apocrypha, and adding marginal references to parallel passages of an extended nature and much approved. He was much celebrated as a controversial writer.

151. THE HOLY BIBLE. London 1696. Folio. 2 vols.

With Annotations by Matthew Poole, an eminent nonconformist divine. He was born in 1624, and died in 1679. His most celebrated work is the "*Synopsis Criticorum aliorumque Sacræ Scripturæ Interpretum*," which was first published in five volumes folio, Lond. 1669—76. It is very much esteemed, as containing a vast body of critical theological learning, and giving the substance of the opinions of upwards of 150 of the most celebrated divines. "The Annotations" were not completed by Poole at the time of his death. They extended only to the fifty-eighth chapter of Isaiah. All from this part of the Old Testament were made by other Nonconformists: the fifty-ninth and sixtieth chapters of Isaiah by Mr. Jackson; the rest of Isaiah, Jeremiah, and the Lamentations by Dr. Collins; Ezekiel and the Minor Prophets, by Mr. Hurst; Daniel, by Mr. Cooper; the Four Gospels, by Dr. Collins; the Acts, by Mr. Vinke; the Romans, by Dr. Collins; the Ephesians, by Mr. Veal; the Philippians and Colossians, by Mr. Adams; the Epistles to the Thessalonians, by Mr. Barker; those to Timothy, Titus, and Philemon, by Dr. Collins; the Hebrews, by Mr. O. Hughes; James, Peter, and Jude, by Mr. Veal; John, by Mr. Howe; and the Revelations, by Dr. Collins.

152. THE HOLY BIBLE. *C. Bill and T. Newcomb*,
Lond. 1698. Duodecimo. 2 vols.

King James's version.

153. THE HOLY BIBLE. *C. Bill and T. Newcomb*,
Lond. 1698. Octavo.

With Canne's marginal notes.

154. THE HOLY BIBLE. *C. Bill and Executors of
T. Newcomb*, Lond. 1698. Duodecimo.

With Canne's marginal notes.

155. THE HOLY BIBLE. *C. Bill and Executors of
T. Newcomb*, Lond. 1700. Quarto.

With Canne's notes.

156. THE HOLY BIBLE. *University Printers*, Oxford
1701. Folio.

Bishop Lloyd's edition.

157. THE HOLY BIBLE. *C. Bill and Executors T. N.*
Lond. 1701. Folio.

The authorized version.

158. THE HOLY BIBLE. *C. Bill and Executors T. N.*,
Lond. 1706. Folio.

The same.

159. THE HOLY BIBLE. Oxford 1706. Quarto.

Interleaved, in 3 vols., with MS. Notes, by Bishop.

160. THE HOLY BIBLE. *C. Bill and Executors T. N.*,
London 1707. Octavo.

The New Testament wanting.

161. THE HOLY BIBLE. London 1708. Folio.

With the Genevan Notes. Plates inserted.

162. THE HOLY BIBLE. *C. Bill and Executors of T. N.*,
Lond. 1708. Quarto.

The authorized version.

163. THE HOLY BIBLE. *Assig. of Newcomb and Hills*,
Lond. 1711. Octavo.

The authorized version.

164. THE HOLY BIBLE. *Heirs of And. Anderson*, Edin-
burgh 1712. Quarto.

The same as the edition of 1696.

165. THE HOLY BIBLE. *No place or Printer*, 1715.
Folio.

With the Genevan Notes.

166. THE HOLY BIBLE. *John Baskett*, Oxford 1715.
Quarto.

The authorized version.

167. THE HOLY BIBLE. *J. Watson*, Edinburgh 1715.
Quarto.

The authorized version.

168. THE HOLY BIBLE. *John Baskett*, Oxford 1715.
Quarto. 2 vols.

The authorized version.

169. THE HOLY BIBLE. *J. Baskett and Assigns of
Newcomb and Hills*, Lond. 1715. Octavo.

The authorized version.

170. THE HOLY BIBLE. *John Baskett*, Oxford 1717.
Folio. 2 vols.

This Bible is known as the "Vinegar" Bible, from an error in the printing, in which that word is substituted for "Vineyard." Luke chap. xxii. The Frontispiece is by Du Bosc, and the Vignette Engravings by Vander Gucht. There are copies on Vellum in the King's Library, at the British Museum, and in the Bodleian.

171. THE HOLY BIBLE. *J. Baskett and Assigns of N. and H.*, Lond. 1723. Folio.

The authorized version.

172. THE HOLY BIBLE. *John Baskett*, Oxford 1726. Quarto.

The authorized version.

173. THE HOLY BIBLE. *John Baskett*, Oxford 1726. Quarto.

Another copy interleaved, in 3 vols.

174. THE HOLY BIBLE. *Baskett & Co.*, Edinb. 1729. Duodecimo. 2 vols.

The authorized version.

175. THE HOLY BIBLE. *John Baskett*, London 1733. Duodecimo.

The same.

176. THE HOLY BIBLE. Oxford 1734. Duodecimo.

The same.

177. THE HOLY BIBLE. *Robt. Freebairn*, Edinb. 1735. Duodecimo. 2 vols.

The same.

178. THE HOLY BIBLE. London 1735—39. Folio. 3 vols.

“The Sacred Books of the Old and the New Testament recited at large, and illustrated with critical and explanatory Annotations, compiled by S. Humphreys.”

179. THE HOLY BIBLE. *J. Baskett*, London 1738.
Duodecimo.

The authorized version.

180. THE HOLY BIBLE. *George Grierson*, Dublin 1741.
Folio.

The authorized version.

181. THE HOLY BIBLE. *T. and R. Baskett*, Oxford
1743. Duodecimo.

The same.

182. THE HOLY BIBLE. Lond. 1745. Folio. 2 vols.

“With an Exposition, in which several Mis-translations are rectified, by John Marchant.”

183. THE HOLY BIBLE. *T. Baskett and Assigns of R. B.*, Oxford 1746. Duodecimo.

The authorized version.

184. THE HOLY BIBLE. *T. Baskett*, Oxford 1747.
Quarto.

The same.

185. THE HOLY BIBLE. *Richd. Watkins*, Edinb. 1747.
Octavo.

With Canne's Notes.

186. THE HOLY BIBLE. *Adrian Watkins*, Edinb. 1748.
Duodecimo.

The same.

187. THE HOLY BIBLE. Douay 1750. Octavo.
4 vols.

The Old Testament, Douay version, newly revised, with Annotations (by Dr. Challoner, titular Bishop of Debra, and one of the Vicars Apostolic of the Romish Church in England).

188. THE HOLY BIBLE. *Thos. Baskett*, Oxford 1752.
Quarto.

The authorized version, with MS. corrections by Mr. THORP, an eminent Hutchinsonian.

189. THE HOLY BIBLE. *Josh. Bentham*, Cambridge
1752. Octavo.

The authorized version.

190. THE HOLY BIBLE. *Adrian Watkins*, Edinb. 1753.
Duodecimo. 2 vols.

Similar to the edition of 1748.

191. THE HOLY BIBLE. *T. Baskett and Assigns of R. B.*, Lond. 1754. Octavo.

Interleaved in 2 vols. 4to., with MS. Notes.

192. THE HOLY BIBLE. *T. Baskett*, Oxford 1755. Octavo.

The authorized version.

193. THE HOLY BIBLE. (*R. Goadby*, Sherborne) Lond. 1755—70. Folio. 3 vols.

The Notes of Goadby are written on the Arian hypothesis.

194. THE HOLY BIBLE. London 1758. Folio.

“Universal Bible, with Notes and a Commentary by Dr. S. Nelson.”

195. THE HOLY BIBLE. *J. Baskerville*, Cambridge 1760. Folio.

The authorized version.

196. THE HOLY BIBLE. London 1761—63. Folio. 5 vols.

The fifth edition of the Bible, with an Exposition by MATTHEW HENRY, a dissenting minister of much eminence at Chester and London. He was born in 1662, and died in 1714.

He lived only to complete his work as far as the Acts of the Apostles. The remainder was completed by a variety of hands. Mr. Orme says, "few books of such extent on the Bible contain so much writing to the purpose, or are so well fitted to promote the general good of men."

197. THE HOLY BIBLE. *Jos. Bentham*, Cambridge 1762. Folio.

This is known as the STANDARD EDITION of the authorized version. It was chiefly destroyed by a fire, and six copies only are said to have been preserved. The text of this edition was carefully collated with preceding editions, and the punctuation particularly attended to. No less than 30,495 new references were inserted in the margin. The pains bestowed upon this edition has rendered it the standard from which all future copies have emanated. Dr. Blayney has given an account of it in the *Gentleman's Mag.* vol. xxxix. p. 517.

198. THE HOLY BIBLE. *Alex. Kincaid*, Edinb. 1762. Quarto.

With Canne's Notes.

99. THE HOLY BIBLE. London 1763—67. Folio. 3 vols.

"The Christian's Family Bible, with Comments, &c., by W. Rider."

200. THE HOLY BIBLE. London 1764. Folio. 2 vols.

A new and literal translation with Notes by ANTHONY PURVER.

This is a singular work. Anthony Purver was a Quaker, and originally a shoemaker. He taught himself Hebrew, Greek, and Latin, and undertook a task far beyond his powers. In this labour he was encouraged by the celebrated Dr. John Fothergill, a member of his own persuasion, and this excellent man paid the expenses of the work. It is indeed a literal translation, and utterly devoid of taste. Genesis 1., v. 2 and 3 are thus rendered:—"The Earth, however, was vacant and void, and Darkness overwhelmed the Deep; but the Spirit of God hovered atop of the Water. First God said, Let there be light; which there was accordingly." Geddes characterized Purver's translation as "a crude, incondite, and unshapely pile, without order, symmetry, or taste." He was born in 1702, and died in 1777.

201. THE HOLY BIBLE. Cambridge 1765. Octavo.

The authorized version, interleaved in 2 vols. 4to., with MS. Notes.

202. THE HOLY BIBLE. Bristol 1765. Quarto. 3 vols.

With Notes by the Rev. JOHN WESLEY, the founder of the Methodists. The Notes on the New are very superior to those on the Old Testament.

203. THE HOLY BIBLE. London 1765—68. Folio.
2 vols.

With a Commentary, &c., by the Rev. T. HAWKES. The author was Rector of Aldwinkle, born in 1732, and died in 1820.

His Commentary is not much esteemed. He wrote a "Church History," and published a translation of the New Testament from the Greek, but many of his readings are erroneous, and also ludicrous. He has also omitted to attach notes in explanation of his deviations from the generally received translation.

204. THE HOLY BIBLE. *Alex. Kincaid*, Edinb. 1766.
Octavo.

With Canne's Notes.

205. THE HOLY BIBLE. *John Archdeacon*, Cambridge
1768. Quarto. 2 vols.

The authorized version.

206. THE HOLY BIBLE. Oxford 1769. Folio.

The Standard (Dr. Blayney's) Edition, with new marginal references. Sturt's plates inserted.

207. THE HOLY BIBLE. Oxford 1769. Quarto.

The same.

208. THE HOLY BIBLE. *John Archdeacon*, Cambridge
1769. Quarto.

The authorized version.

209. THE HOLY BIBLE. Aberdeen 1799—71. Folio.
2 vols.

With Annotations, &c., compiled by John Guyse, an English Independent minister, born in 1680, and died in 1761. Orme designates him "a man of some learning, but of no great genius."

210. THE HOLY BIBLE. London 1770. Folio. 2 vols.

The eighth Edition of R. Goadby of Sherborne—his Annotations, &c.

211. THE HOLY BIBLE. *G. Kearsley*, London 1784.
Folio.

This is an edition with the explanatory notes of Pope Clement XIV. (Ganganelli), translated from the Latin.

212. THE HOLY BIBLE. London 1770. Folio. 3 vols.

With Notes, &c., by the Rev. Dr. William Dodd. The history of this unfortunate man is well known. The Commentary consists of a compilation principally made up of notes from original papers said to be by John Locke (since, however, proved to be those of Dr. Cudworth*), Dr. Waterland, Lord Clarendon, and Dr. Gilbert West.

* These MSS. are now in the British Museum.

213. THE HOLY BIBLE. *Nich. Boden*, Birmingham
1771. Folio.

With Notes, &c.

214. THE HOLY BIBLE. *Wright and Gill*, Oxford 1773.
Quarto.

The same as the Standard Edition.

215. THE HOLY BIBLE. Lond. 1773. Octavo. 2 vols.

With Notes by Anselm Bayly, LL.D. He was Sub-Dean of the Chapel Royal. This forms the English part of his Bible, for which see an account in vol. I. part II. p. 206.

216. THE HOLY BIBLE. *Wright and Gill*, Oxford 1774.
Octavo.

Authorized version.

217. THE HOLY BIBLE. *Wright and Gill*, Oxford 1774.
Duodecimo.

The same.

218. THE HOLY BIBLE. *E. and C. Dilly*, London 1774.
Octavo. 2 vols.

With the Arguments and Reflections of J. F. Osterwald, a

Swiss divine, who was born in 1663, and died in 1747. The Arguments and Reflections were originally published at Neufchatel in 1720, and translated into English by Chamberlayne in 1749.

219. THE HOLY BIBLE. *William Pine*, Bristol 1774.
Duodecimo.

With Notes.

220. THE HOLY BIBLE. *John Archdeacon*, Cambridge
1775. Quarto.

The authorized version.

221. THE HOLY BIBLE. *Wright and Gill*, Oxford 1776.
Quarto.

222. THE HOLY BIBLE. *John Archdeacon*, Camb. 1779.
Octavo.

223. THE HOLY BIBLE. *Jackson and Hamilton*, Oxford
1782. Duodecimo.

224. THE HOLY BIBLE. *Executors of David Hay*,
Dublin 1782. Quarto.

225. THE HOLY BIBLE. Bath 1785. Quarto. 3 vols.

The brief notes inserted in this Bible are by Bishop Wilson. It was edited by the Rev. C. Cruttwell, who has prefixed an account of the different versions of the Scriptures, and made many marginal references. The chief value of the edition, however, consists in a very careful collation of the authorized version, with all the best preceding editions, and the addition of the various readings, which are placed at the foot of the page. It contains a translation of the Third Book of Maccabees. Twelve copies were printed on Large Paper, of which one is in the Library of the Earl Spencer.

226. THE HOLY BIBLE. Bath 1785. Quarto. 12 vols.

The same edition interleaved, in 12 vols., with MS. Notes by the Rev. Alex. Geddes, LL.D., and the Rev. H. Taylor.

227. THE HOLY BIBLE. Lond. 1788—92. Quarto.
4 vols.

With Notes by THOMAS SCOTT. An improved edition was published in 1822 in 6 vols. It contains many valuable elucidations of the sacred text. Thomas Scott is not to be confounded with the author of a translation of Job. The author of the edition above noted was a clergyman of the Church of England, and Rector of Sandford, Bucks. He was born in 1747, and died in 1821. Five thousand copies of the edition of 1788 were sold. To the second, third, and fourth editions, marginal references have been added, and a very careful revision made. The work was produced under many vexations and discouragements, which have been amply detailed by his son, who has published the Life of his father.

228. THE HOLY BIBLE. Carmarthen 1789. Folio.
2 vols.

With the Notes of Osterwald.

229. THE HOLY BIBLE. *Hugh Fitzpatrick*, Dublin 1791.
Quarto.

The Douay version.

- 230, 231. THE HOLY BIBLE. London 1791—97.
Quarto. 2 vols.

This extends from Genesis to Second Chronicles. It is the translation of Dr. Alexander Geddes, who has added various Readings, Notes, &c. There is also a copy in the Library, having the Pentateuch only preceded by Critical Remarks on the Hebrew Scriptures, in one volume 4to., London 1800. Dr. Geddes was a Roman Catholic clergyman, deeply versed in biblical literature, eccentric in manner, but of profound learning. The expectations raised in the mind of Bishop Lowth and others were not realized in the translation he made of the Old Testament, and many of his interpretations were singularly forced. Dr. Mason Good published an excellent Life of Geddes, who died in 1801.

232. THE HOLY BIBLE. *W. Heptinstall*, London 1795.
Folio. 2 vols.

With a few select notes, and embellished with engravings.

234. THE HOLY BIBLE. *R. Bowyer*, London 1796.
Octavo.

This edition has engravings.

235. THE HOLY BIBLE. *John Burgess*, Cambridge
1798. Quarto.

On LARGE PAPER. Not printed for sale in this state.

236. THE HOLY BIBLE. London 1798. Quarto.

With Osterwald's Notes.

237. THE HOLY BIBLE. London 1799. Octavo.

"A revised translation, and interpretation of the Sacred Scriptures after the Eastern manner, by David Macrae, M.A.," a licentiate preacher in the Scottish Established Church. This is a singular work, and far more curious than useful. The interpretation is oftentimes so mixed up with the version as to render the passage truly ridiculous.

238. THE HOLY BIBLE. *Thomas Bensley, for Thomas Macklin*, London 1800. Folio. 6 vols.

The beauty of this edition, both as to typography and engravings, is well known. This copy wants the volume containing

the Apocrypha. It was published in seventy numbers at one guinea each, and the Apocrypha was put forth in 1816 at eighteen guineas.

239. THE HOLY BIBLE. Lond. 1802. Quarto. 9 vols.

This edition was published by the late John Reeves, Esq. The notes in Mr. Reeves's Bible are selected with much judgment from the writings of Patrick, Lowth, Whitby, and other esteemed critics. The historical parts are in prose, and printed in continuous paragraphs, and the poetical are divided into verses. The sectional divisions of the several Books are considered to have been very judiciously made. The typography, by W. Bulmer & Co., is very beautiful. Large Paper Copy.

240. THE HOLY BIBLE. *Eyre and Strahan*, London 1806. Folio. 2 vols.

This edition was printed by Woodfall, and is deservedly considered as the most accurate Bible in the English language. After the very careful manner in which the "Standard" edition has been superintended by Dr. Blayney, it may excite some surprise to the reader to learn that no less than 116 errors were discovered in Dr. B.'s edition, which have been corrected in the present one, and in another of 1813, by the same printer and publishers.

241. THE HOLY BIBLE. London 1806. Quarto. 2 vols.

“Self-Interpreting Bible, with Notes, &c., by JOHN BROWN. Wood-cuts. John Brown was a minister at Haddington, and for many years Professor of Divinity to the Burgher Secession Church of Scotland. He was born in 1722, and died in 1787. His Bible is useful for its marginal references and practical reflections. He also published a Dictionary of the Bible.

242. THE HOLY BIBLE. Oxford 1807. Quarto. 2 vols.

Printed on FINE PAPER, and presented to the Library by His Majesty WILLIAM IV.

243. THE HOLY BIBLE. Philadelphia 1808. Octavo. 4 vols.

“The Old and New Covenant, commonly called the Old and New Testament, translated from the Greek by CHARLES THOMSON.” Charles Thomson was Secretary to the Congress of the United States. There is no other English translation of the Septuagint, and the execution of the work is very creditable to the author.

244. THE HOLY BIBLE. Oxford 1808. Quarto.

245. THE HOLY BIBLE. Oxford 1808. Duodecimo.

246. THE HOLY BIBLE. Dublin 1808. Quarto.

“ In Miniature, or the Holy Scriptures abridged and methodized, by JAMES NELIGAN, with Comments.”

247. THE HOLY BIBLE. London 1811. Duodecimo.

John Reeves's edition.

248, 249. THE HOLY BIBLE. *Sir D. H. Blair and J. Bruce*, Edinb. 1811. 18mo.

This is the smallest Bible ever printed in Scotland. There is also a LARGE PAPER copy in 3 vols. in the Library.

250. THE HOLY BIBLE. Lewes 1811. Quarto.

With Notes by JOHN STYLES. Wood-cuts.

251. THE HOLY BIBLE. Lond. 1811. Quarto. 6 vols.

With Notes by MATTHEW HENRY. A new and an improved edition of this esteemed Bible, by BURDER and HUGHES.

252. THE HOLY BIBLE. London 1811—18. Quarto.
5 vols.

With Notes, &c., by JOSEPH BENSON.

253. THE HOLY BIBLE. *Richd. Coyne*, Dublin 1811.
Octavo. 5 vols.

Douay and Rhemish versions.

254. THE HOLY BIBLE. *J. Smith*, Cambridge 1812.
Octavo.

The authorized version.

- 255, 256. THE HOLY BIBLE. *Bensley*, Oxford 1812.
Octavo.

Two copies. Stereotyped.

257. THE HOLY BIBLE. Yarmouth 1813. Folio.
2 vols.

With Notes compiled by J. Green. Plates.

258. THE HOLY BIBLE. *R. Bowyer*, London 1814.
Quarto. 4 vols.

LARGE PAPER COPY. Plates.

259. THE HOLY BIBLE. *Eyre and Strahan*, London
1814. Duodecimo.

A most accurate edition.

260. THE HOLY BIBLE. Glasgow 1815. Quarto.

“A revised translation and interpretation of the Sacred Scriptures after the Eastern manner, with a Philosophical and Medical Commentary by J. M. RAY.” D. MACRAE’s translation.

261. THE HOLY BIBLE. Lond. 1817—25. Quarto.
8 vols.

With a Commentary, Critical Notes, &c., by ADAM CLARKE, LL.D. LARGE PAPER COPY. Dr. Clarke was one of the most learned preachers among the Methodists, and his elaborate Commentary has been deservedly esteemed for its learning and piety. It is decidedly the best Commentary upon the Holy Scriptures hitherto published. The author has sought for information at the fountain head, by making himself master of the original, and by his profound knowledge of the Hebrew language, and his intimate acquaintance with Rabbinical learning, has contributed an invaluable addition to biblical literature.

262. THE HOLY BIBLE. Lond. 1818. Quarto. 4 vols.

“Newly translated from the Original Hebrew, with Notes, critical and explanatory, by JOHN BELLAMY.” “Mr. Bellamy is among the most arrogant of all translators, and his version the most absurd of all translations. His work is a strange hodge-podge of error, confidence, misrepresentation, and abuse of learned and valuable writers, in all the departments of biblical literature.” *Orme’s Bibliotheca Biblica.*

263. THE HOLY BIBLE. London 1821. Octavo.
2 vols.

“Old Testament arranged in Historieal and Chronological Order, on the basis of Lightfoot’s *Chroniele*, by George Townsend.” This is a work of great labour and difficulty, and it has been executed with great care and attention. Archdeacon Nares has spoken of this edition as having been “digested with such skill, and illustrated with such notes, as prove the author to have studied his task with deep attention and distinguished judgment.”

264. THE HOLY BIBLE. London 1821. Duodecimo.

“The Devotional Diamond Pocket Bible, with Notes and Reflections by WILLIAM GURNEY, M.A.” He was Rector of St. Clement Danes.

265. THE HOLY BIBLE. *Eyre and Strahan*, London 1823. Octavo.

Stereotype Edition, with the Porteusian Index.

266. THE HOLY BIBLE. Huddersfield 1824. Quarto.
3 vols.

“A new Family Bible and Improved Version, from corrected texts of the originals, with Notes, Critieal and Explanatory, by Dr. Benjamin Boothroyd.” Dr. B.’s intimate acquaintance with

the Hebrew has eminently qualified him for adding important philological notes, and supplying valuable critical matter in the elucidation of difficult passages. He was a dissenting minister at Huddersfield, and the editor of an esteemed edition of the Hebrew Bible.

267. THE HOLY BIBLE. Oxford 1824. Octavo.

Stereotype edition.

268. THE HOLY BIBLE. Oxford 1829. Octavo.

The same.

269. THE HOLY BIBLE. Cambridge 1829. Octavo.

The same.

270. THE HOLY BIBLE. Philadelphia 1831. Octavo.

The same.

271. THE HOLY BIBLE. Oxford 1833. Quarto.

This is an exact reprint, page for page, of the authorized version published in 1611.

272. THE HOLY BIBLE. London—no date. Folio.

With Notes by SAMUEL NEWTON. Plates.

273. THE HOLY BIBLE. London—no date. Folio.

With Notes, &c., by H. Southwell, LL.D. Plates.

Bibles in Short Hand.

1. THE HOLY BIBLE IN SHORT HAND, BY J. RICH.
London. 24mo.

There is a Portrait and Frontispiece by Cross.

2. THE HOLY BIBLE IN SHORT HAND, BY W. ADDY.
London 1695. Octavo.

A Portrait of Addy by J. Sturt.

Portions of the English Bible.

1. THE PENTATEUCH OF MOSES. A new and literal translation from the Hebrew, and of the Historical Books of the Old Testament, to the end of the II. Kings. BY JULIUS BATE, M.A. London 1773. Quarto.

Mr. Bate was Rector of Sutton, in Sussex. He was a good Oriental scholar, but being void of judgment, has positively disfigured the Sacred Writings by his very literal translation.

2. THE PENTATEUCH. By ISAAC DELGADO. London 1789. Quarto.

Isaac Delgado was a Jewish teacher of the Hebrew language. In this translation he has altered the present version, wherever he conceives it to have deviated from the general sense of the Hebrew original.

3. BERASHETH ; or the First Book of Moses, called GENESIS ; translated from the original. By JOHN LOOKUP, Esq. Lond. 1740. Octavo.

The author of this translation was a Hutchinsonian. It is therefore tinged by his peculiarities : *Elohim* is always translated “the Gods.” It is uncouth, but not without value. Some of his renderings are well expressed.

4. GENESIS translated, as it is stopped by the Hebrew Accent Points, by J. BLAND, M. D. London 1746. Quarto.

The translator published also translations of the Song of Solomon in blank verse ; also part of Psalm XLV., the Song of Moses, and David’s Lamentation over Saul, with notes, in 1750.

5. THE FIRST THREE CHAPTERS OF GENESIS. A new English translation from the original Hebrew, by ABRAHAM DAWSON, M. A. Lond. 1763. Quarto.

Mr. Dawson, Rector of Ringsfield, Sussex, was well versed in the Hebrew language, and qualified for the work he proposed to undertake. He examined the present Hebrew with the Samaritan text, and with the ancient versions, and he has noted the variations. He has been exceedingly scrupulous in making alterations from the received translation, and very ingenuously submits his reasons for so doing. In 1772 he published a translation of the 4th and 5th chapters, and in 1786 continued

his work to the 17th chapter,—that is, according to his own divisions, for it does not extend beyond the 14th of our received translation. “He denies the prophetic nature of Noah’s prophecy, and the reference to the Messiah in the blessing of Abraham; and seems to think that the Mosaic account of various early occurrences is little better than a piece of ancient mythology.” Dr. Geddes calls the translator “honest Abraham Dawson.”

6. EXODUS ; a corrected translation, with Notes, Critical and Explanatory. By WILLIAM HOPKINS, B. A. London 1784. Quarto.

Mr. Hopkins entertained a very high opinion of the purity of the Samaritan copy of the Pentateuch, and has given a preference to its readings, where he found it to differ from the Hebrew generally adopted by our acknowledged translators. His work appears to have been executed with fidelity, but in his notes he indulges rather freely in observations directed against the Articles and Liturgy of the Church of England, although in the title-page he is styled the Vicar of Bolney. He is the author of several political and controversial pieces, and was an advocate of Socinian doctrine.

7. JOSHUA TO JOB. Printed by *J. Daye and W. Seres*. London 1549. Duodecimo.

8. THE BOOKS CALLED THE APOCRYPHA. *Printed by J. Daye and W. Seres*, Lond. 1549. Duodecimo.

This and the preceding article are in black letter, and form two parts of a Bible printed by Daye and Seres, who also published a folio edition in the same year. Lowndes* calls them 16mo., and gives as their respective titles,—1. The Pentateuch; 2. The Boke of Josua—the Boke of Hiob; 3. The Psalter—the Boke of the Prophet Malachi; 4. The Bokes called the Apocrypha—the Third Boke of the Maccabees (the first translation of that book into English); 5. The New Testament. Dr. Cotton notices an edition of Tyndale's Bible by Day and Seres, in 12mo., printed at London in 1549, and marks it as “a doubtful edition.” It must refer to the present one, portions of which are to be found in the Library of the British Museum, and also at Lambeth.

9. THE SONG OF DEBORAH, reduced to Metre; with a new Translation and Commentary. By WILLIAM GREEN, M.A. Lond. 1753. Quarto.

The translator has followed the rules of Bishop Hare for discovering the Hebrew metre. The version is easy and natural, and faithful to the original. A new version of David's Lamentation for Saul and Jonathan, with critical remarks, is appended to the work. William Green translated other portions of Scripture, and made a new version of the Psalms.

10. THE LAST WORDS OF DAVID, divided according to the Metre, with Notes, by DR. RICHARD GREY. London 1749. Quarto.

* Bibliographer's Manual.

Dr. Grey is a translator of acknowledged ability. He was a disciple of Schultens and Hare, born in 1694, and died in 1771. The translation of the Last Words of David from II. Samuel, xxiii., is considered ingenious and elegant, and was put forth as a specimen of a translation of the Poetical Passages of the Old Testament, which, however, was never published.

11. JOB, PSALMS, ECCLESIASTES, LAMENTATIONS, &c.

A Paraphrase upon the Divine Poems, by GEORGE SANDYS, London 1638. Folio.

Of the merits of this translation, and the talents of the author, see part I. vol. I. p. cclii.—vii., where I have given specimens from an original transcript of his truly beautiful Paraphrase on Job.

12. A PARAPHRASE ON THE BOOK OF JOB; as likewise on the Songs of Moses, Deborah, David; Four Select Psalms, some chapters of Isaiah, and the third of Habakkuk, by SIR RICHARD BLACKMORE, M. D. London 1700. Folio.

The Paraphrase by Blackmore is not held in much estimation. It is of no value as a version from the original text.

13. AN ESSAY towards a new English Version of the BOOK OF JOB, from the original Hebrew, with a

Commentary, and some account of his Life. By THOMAS HEATH, Esq. of Exeter. London 1756. Quarto.

This production, from one of the laity, is entitled to respect. His translation differs in many places from the received version, and his alterations have at least the merit of ingenuity. It was occasioned by the Warburtonian Controversy. Job, Mr. Heath regards as a real person, living at an early age of the world. The poem he considers to have been written at a much later period, and by one quite unacquainted with the doctrines of a future state, and the resurrection of the body.

14. THE BOOK OF JOB, in English Verse; translated from the Original Hebrew; with Remarks, Historical, Critical, and Explanatory. By THOMAS SCOTT. London 1773. Octavo.

This is the second edition of this work. It is a task perhaps next to impossible to render the sublime Book of Job in an English dress, so as to impart the spirit and dignity of the original. The construction of Hebrew poetry will not admit of it. Mr. Scott has, however, produced an excellent work, and from his acquaintance with Oriental literature, with the productions of the ablest critical writers, and his diligent attention to the subject, he has furnished the reader with a very valuable commentary on this portion of Holy Writ. He was a learned Arian dissenting minister at Ipswich, and the author of some critical papers in Priestley's Theological Repository.

15. *JOB*, in Verse, with Notes, by THOMAS SCOTT.
London 1773. Octavo.

The second edition.

16. *THE BOOK OF JOB*, metrically arranged according to the Masora, and newly translated into English, by JOSEPH STOCK, D. D. Bath 1805. Quarto.

The translator was the Bishop of Killalla, whose version of Isaiah is presently to be noticed.

17. *THE BOOK OF JOB* ; translated from the Hebrew by the late MISS ELIZABETH SMITH ; with a Preface and Annotations by the REV. F. RANDOLPH, D.D. Bath 1810. Octavo.

Few persons have been found to entertain so high an opinion of the translation of the Book of Job, by Miss Smith, as Dr. Randolph. Without agreeing with him as to its “intrinsic and superior excellence,” and as “conveying more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English than any other translation,” it must be admitted to be a work of great merit, and of extraordinary character, from the manner in which it was produced. Parkhurst’s Lexicon furnished most of the readings peculiar to this version. The amiable and accomplished lady-authoress of the translation was born in 1776, and died in 1806.

18. **THE BOOK OF JOB**, literally translated from the Original Hebrew, and restored to its natural Arrangement. With Notes, Critical and Illustrative, &c. By **JOHN MASON GOOD**. London 1812. Octavo.

To the translation this learned physician and truly amiable man affixed an Introductory Dissertation on the Scene, Scope, Language, Author, and Object of the Book of Job, of which he says "nothing can be purer than its morality, nothing sublimer than its philosophy, nothing simpler than its ritual, nothing more majestic than its creed." He looks upon it as "the most ancient of all human records." He regards the author to have been "a Hebrew by birth and native language, and an Arabian by long residence and local study;" and evidently leans to the conjecture of those who ascribe the Book of Job to Moses, composed prior to the Pentateuch, when an exile in Arabia. The Notes are very copious, and display great erudition and research.

19. **THE BOOK OF THE PATRIARCH JOB**, translated from the Original Hebrew; with an Introduction, Commentary, &c., by **SAMUEL LEE, D.D.** London 1837. Octavo.

This production of the Regius Professor of Hebrew at the University of Cambridge is marked, like every thing that has emanated from his pen, by profound erudition and judgment. The Introduction, on the History, Times, Country, Friends, and Book of the Patriarch, including some strictures on the statements of Bishop Warburton and the Rationalists of Germany,

and his Commentary, critical and exegetical, containing elucidations of many other passages of Holy Writ, cannot be consulted without advantage by every Biblical student, and the work must necessarily form a part of every theological library. It is appropriately inscribed to His Royal Highness the Duke of Sussex. The translation is as literal as the idiom of the English language would allow, and the authorized version has been adopted as much as practicable. Dr. Lee regards the Book of Job as a real history, as strictly historical, and canonically true, and the objections of Warburton, Rosenmuller, and others, are very ably considered. I have only to express my hope that the learned author may be blessed with health to complete his intention of translating and explaining in like manner all the other Books of the Old Testament, which he promises to attempt, and for which laborious and difficult task no man of the present day is certainly so well qualified.

20. THE PSALMS AND PROVERBS, with Notes by Henry Dimock, Gloucester 1791. Quarto.

The author of this translation was a critical Hebrew scholar, and his writings on the Psalms and Proverbs may be consulted with advantage in any future edition. He also published Critical and Explanatory Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets.

21. THE BOOK OF PROVERBS AND WISDOM, by Z. ISHAM. London 1706. Octavo.

The author of this version was a Doctor of Divinity, and Rector of Solihull, Warwick. He was also a prebendary of

St. Paul's, and a Canon of Canterbury, and the author of several published Sermons.

22. THE PROVERBS OF SOLOMON, translated from the Hebrew. By BERNARD HODGSON, LL.D. London 1788. Quarto.

Dr. Hodgson was principal of Hertford College. He had previously published his translation of the Song of Solomon. There are not many deviations from the common translation, and the notes are neither copious nor profound. In 1790 he also published a translation of Ecclesiastes.

23. ECCLESIASTES. A new translation, with a Paraphrase. London 1781. Quarto.

This work was published in three parts. This is the first. In 1787 the three were printed together. The Monthly Reviewers, speaking of this performance, give a singular character of the author:—"His zeal may be in some instances intemperate, but his sincerity pleases, and his drollery occasionally enlivens us." The principal object of Mr. Greenaway (the translator) appears to have been to oppose the amendment of the sacred text by conjecture. Houbigant, with Mr. G., is thoroughly "detestable."

24. ECCLESIASTES; a new Translation from the Original Hebrew. By B. HODGSON, LL.D. London 1790. Quarto.

Dr. H. had previously published his translation of the Song of Solomon and the Book of Proverbs. The merit of his Ecclesiastes is of the same description as that which characterizes his other labours.

25. THE SONG OF SONGS, that is, the most excellent Song, which is Solomon's, translated out of the Hebrue into Englishe Meeter, with as little libertie in departing from the wordes, as any plaine translation in prose can use: and interpreted by a short commentarie. By DUDLEY FENNER, Middleburgh. Imprinted by *Richard Schilders*, Printer to the States of Zealande. *Cum privilegio* 1587. Octavo.

'Master Dudley Fenner's' publications are well known; but are not of common occurrence. The above is dedicated "To the right worshipfull companie of the Marchant adventurers." Herbert has given the dedication at length in his edition of Ames's *Typographical Antiquities*, vol. III. p. 1679.

26. THE SONG OF SOLOMON, Paraphrased in Lyrick Verse, by CHARLES JOHNSON. Dublin 1751. Quarto.

27. SOLOMON'S SONG, translated from the Hebrew. By the REV. BERNARD HODGSON, LL.D. London 1786. Quarto.

Dr. Hodgson considers this beautiful piece of antiquity to

have been an Epithalamium written by Solomon on his marriage; and others regard it as having been composed on occasion of that monarch's marriage with the daughter of Pharaoh. The object of the translator is confined to its literal sense. He illustrates several passages by reference to Anacreon, and the similarity of allusion, as given by Dr. H. in some quotations, is so strong that he is tempted to infer *marks of imitation*; observing that, as this Song was written between four and five hundred years before the time of Anacreon, it was possible that he might have seen and copied from it. The correctness of this opinion there is, I believe, great reason to doubt.

28. THE SONG OF SONGS, which is by Solomon. A new translation, with a Commentary and Notes, by T. WILLIAMS. London 1801. Octavo.

Mr. W. regards the Song of Solomon as a most beautiful ancient writing, figuratively exhibiting the most important religious doctrines. The author was a layman, and most stoutly maintains for the mystical sense of the Song. An extended account of nearly forty writers, on the nature and design of the Song, will be found in Mr. W.'s work, which has also two dissertations prefixed; one on the origin of the language, the other on the authority and design of the Song.

29. THE CANTICLES, OR SONG OF SOLOMON; a new translation, by JOHN FRY, M.A. London 1825. Octavo.

Mr. Fry is well known to the religious world by various productions, a translation of the Psalms, of the Book of Job, &c.

He is a clergyman of the Church of England. According to Mr. Orme, the love of system, or hypothesis, is carried in his Exposition of the Psalms to the utmost length, and he is a Hutchinsonian, or Horsleyan, to the very core. The Psalms are not translated, but travestied.

30. ISAIAH. A new Translation ; with a Preliminary Dissertation, and Notes, Critical, Philological, and Explanatory. By ROBERT LOWTH, D.D., F.R.S. London 1778. Quarto.

The genius, taste, and learning of Bishop Lowth have never been questioned. Great expectations were entertained from the labours of the author of Lectures on the sacred Poetry of the Hebrews, and these were not disappointed. It forms a necessary part of every Biblical and Critical Library.

31. ISAIAH ; a new Translation, with Notes Supplementary to those of Dr. Lowth. By a Layman (MICHAEL DODSON, ESQ.) London 1790. Octavo.

This translation was undertaken from a feeling that the previous version, by Bishop Lowth, had "mistakes and defects very numerous and very important." Whatever may be the merits or defects of the different readings I do not pretend to determine ; but at least the credit of being well acquainted with biblical literature must be awarded to Mr. Dodson, and his translation is entitled to attention. Dr. Sturges attacked the work, and defended Lowth. Mr. Dodson vindicated himself with great ability, in a Reply published in 1791.

32. **THE BOOK OF THE PROPHET ISAIAH:** in Hebrew and English. The Hebrew text metrically arranged, the translation altered from that of Bishop Lowth. With Notes, Critical and Explanatory. By JOSEPH STOCK, D.D., Bishop of Killalla. London 1803. Quarto.

It was the opinion of the Bishop of Killalla that all the historical books of the Old Testament displayed a metrical arrangement. He turned his attention particularly to this subject, from having been driven by the troubles in Ireland for four years from his residence, to accommodate His Majesty's troops at Killalla. There are many variations from the translation of Lowth. The notes consist chiefly of verbal criticism. The work is altogether very creditable to the learning of its author, who also translated the Book of Job, metrically arranged according to the Masora, which, however, is not held in much estimation, and must be considered altogether a hasty production. Dr. Magee has condemned it in no very measured terms, in the second volume of his work on the Atonement.

33. **JEREMIAH AND LAMENTATIONS.** A new Translation. With Notes, Critical, Philological, and Explanatory. By BENJAMIN BLAYNEY, B.D. London 1784. Quarto.

This translation is esteemed as exact, and considered to preserve the tone and majesty of the sacred writing. It has evidently been composed upon the plan adopted by Bishop Lowth. The notes are very copious, and may perhaps be regarded by

some as too redundant; they are however, on the whole, useful, and show great critical power in the author. The notices of the various readings are most faithfully given. Many critical remarks, by Dr. Durell, were selected and employed in this work. And it also contains an Appendix of Observations and Notes of the late learned Thomas Secker, D.D., Archbishop of Canterbury, written by him in Two Bibles, now deposited in the Archbishop's Library at Lambeth.

34. An Attempt towards an improved Version, a Metrical Arrangement, and an Explanation of the Prophet EZEKIEL, by WILLIAM NEWCOME, D.D., Bishop of Waterford. 1788. Quarto.

The learned translator of the Minor Prophets. There is an excellent preface, with a biographical account of the Prophet Ezekiel, and an enumeration of the historical events connected with his prophecies. In the notes the Bishop has availed himself of assistance afforded by the MS. observations of Archbishop Secker, Mr. Dimock, and Dr. Woide. Bishop Newcome was a man in whom "profound and various erudition was united with the most amiable simplicity of manners; and whose love of learning, and of learned men, was exceeded only by his love of mankind."

35. DANIEL; his Chaldee Visions and his Ebrew, translated after the original: (By Hugh Broughton), by Richard Field, for William Young, London 1596. Folio.

Hugh Broughton was celebrated for his acquirements in Hebrew literature, and he translated various portions of the Scriptures from that language, and he also translated the Apocalypse into the Hebrew tongue. He was born in 1549, at Oldburry, in Shropshire, and was sent to Cambridge by Bernard Gilpin, and entered at Christ's College, of which he became a fellow. He was appointed reader of Divinity, and made a prebendary of Durham. He published various works, which attracted great attention, and composed a System of Scripture Chronology and Genealogy, under the title of the "Consent of Scripture," which was dedicated to Queen Elizabeth in 1589. He assisted Speed in his "Genealogies." The publication of the "Consent" compelled him to quit England, and retire to Germany. He was engaged in many disputations at Frankfort and elsewhere, and is said to have converted three Jews to the Christian faith. He returned to England in 1591, and was then again engaged in controversy, particularly with Dr. Reynolds, relative to his publication, and the work was referred to Archbishop Whitgift and Bishop Aylmer. No definitive settlement of the question ensued; but Broughton's work was held in much regard. He is the first author to have given the explanation of the word *hades*, now generally received as not meaning *hell* as previously translated, but as either the state of the dead, or the invisible world. Although opposed to the tenets of the Roman Catholic Church, his learning was so highly esteemed that he was offered a cardinal's hat, if he would embrace those opinions. He was invited to Constantinople to instruct the Jews in the Christian religion, and James of Scotland invited him to become a Professor of Hebrew in one of the Scotch universities. He was very anxious to promote a new translation of the Bible; but having treated the Bishop's Bible with severe contempt, his design was not carried into effect. He seems to have been very wild, if we may judge by some passages in his works, in which he speaks

of himself. "The Jews (says he) desired to have me sent to all the synagogues in Constantinople, if it was but to see my *angelicall* countenance." His mode of explaining the Hebrew is frequently quite incomprehensible. Ben Jonson makes allusion to him in his play of the Alchemist:—

"*Face*.—You are very right, Sir; she is a most rare scholar,
And is gone mad with studying Broughton's works.
If you but name a word touching the Hebrew,
She falls into her fit, and will discourse
So learnedly of genealogies,
As you would run mad too, to hear her, Sir."

He translated Daniel, Ecclesiastes, Jeremiah, and the Lamentations, and also Job. Daniel was printed in 1596 and in 1607. His works have been collected together and published by Dr. Lightfoot. He died in 1612.

36. DANIEL; an improved version attempted, with a Preliminary Dissertation, and Notes, Critical, Historical, and Explanatory. By THOS. WINTLE, B. D. London 1792. Quarto.

Mr. Wintle has, as much as possible, adhered to the received translation; but in many parts his more literal version gives a different sense of the original. It is a work of merit, and the historical notes are very interesting. Darius the Mede, Mr. W. makes to be Cyaxeres of Xenophon, uncle to Cyrus, whom that conqueror placed over the territories of Media and Babylon. Mr. Wintle was a Fellow of Pembroke College, Oxford; he

was the author of Eight Bampton Lectures on the Christian Redemption. He was born in 1737, and died in 1814.

37. An Attempt towards an improved Version, a Metrical Arrangement, and an Explanation of the TWELVE MINOR PROPHETS. By WILLIAM NEWCOME, D. D., Bishop of Waterford. Lond. 1785. Quarto.

The Bishop lays down a number of rules by which he conceives any translation ought to be made; and these exhibit a proper caution, united to extensive learning. His Commentary displays an acquaintance with his subject, and a knowledge of all that had been done by previous critics, both ancient and modern.

38. THE BOKE OF PROPHESES. ESAYE TO MALACHI. London, *J. Day and W. Seres*, 1550. Duodecimo.

A similar edition to that noticed in Nos. 7 and 8.

39. HOSEA. Translated from the Hebrew, with Notes, Explanatory and Critical. By SAMUEL HORSLEY, Lord Bishop of Rochester. London 1804. Quarto.

The talents and erudition of the Right Reverend Prelate well qualified him for the task he had undertaken, and his translation and illustrations have been deservedly admired. The Bishop supposes the book to have been originally composed in a metrical

form, but now lost beyond the possibility of restoration. His work is considered as one of the ablest specimens of scriptural criticism in the English language. The author was born in 1733, and died in 1806.

40. JONAH ; a faithful Translation from the Original ; with Philological and Explanatory Notes. By GEORGE BENJOIN. Cambridge 1796. Quarto.

A Preliminary Discourse is prefixed to this translation, to prove the genuineness, authenticity, and integrity of the present text, and to show the facility with which a knowledge of Hebrew may be acquired, and the necessity of a new version of the whole Bible. Few readers will entertain an opinion that our version has been much improved by the translation of Mr. Benjoin.

41. A new Translation of the PRAYER OF HABAKKUK, the Prayer of Moses, and the 129th Psalm, with a Commentary, &c. By WILLIAM GREEN, M. A. Cambridge 1755. Quarto.

This is an able performance—the author was a learned and ingenious man, and has removed several difficulties connected with the subjects of his work.

42. THE PROPHECIES, and other Texts cited in the New Testament, compared with the Hebrew Original, and with the Septuagint Version ; with Notes, by THOMAS RANDOLPH, D. D. Oxford 1782. Quarto.

The translator was Archdeacon of Oxford, Margaret Professor of Divinity, and Principal of Corpus Christi College. He was born in 1701, and died in 1783. It is a valuable and useful work, and is now very scarce.

43. APOCRYPHA, with Notes by ANSELM BAYLY.
London 1776. Octavo.

For a notice of Bayly's translation, see vol. I. part II. p. 206.

Polish Versions.

HEDWIGE, the daughter of Louis, King of Hungary and Poland, is reported to have made a translation of the Holy Scriptures into the Polish language, and a copy of this MS. was seen by Joannes Lascius, as related by him in his work "*De Gentis Franciscæ Gentis.*"* Mosheim† gives some particulars of this lady, which are exceedingly interesting. She was the youngest daughter of Louis, and was, by a decree of the senate, declared heiress of the kingdom. She was as little disposed to espouse a Pagan as the Poles were to obey one. Jagellon, Duke of Lithuania, still worshipped the gods of his idolatrous ancestors, remained in the darkness of paganism, and continued so until 1386, when, becoming enamoured of Hedwige, he embraced the Christian faith, was baptized in the name of Ladislaus, and publicly professed the truth of the Gospel. Superstition here yielded to royalty—he professed Christianity, and reigned. Hedwige died in 1399. She reigned as Queen from 1384; and Butler tells us‡ that "she was eminent for her immense charities to the poor, her liberality to churches, monasteries, and universities; her humility, and aversion to pomp or gaudy apparel;

* Le Long, *Biblioth. Sacra*, Vol. I. p. 432. † *Eccles. Hist.* Vol. III. p. 267.

‡ *Lives*, X. Octob. 17, p. 425.

her meekness, which was so wonderful, that in so exalted a station she was utterly a stranger to anger and envy." She is also described as being eminent for her piety and devotion, and her acquaintance with the Holy Scriptures, Homilies of the Fathers, Acts of Martyrs, Meditations of St. Bernard, &c. Another Polish version is mentioned by Le Long,* supposed to have been made about the middle of the fifteenth century, executed by the command of the Queen Sophia, the wife of Uladislaus IV. It was said to have been made by Andrew de Jassowitz, and transcribed by Peter de Casdosgitz, Aug. 18, 1455, during the widowhood of the Queen. Andrew de Jassowitz flourished about 1410. In Hutton's Polyglott Testament I have already noticed† a Polish version. This was published in 1599, and taken from the edition of 1596. The FIRST Polish Bible was printed at Cracow in 1561, in folio, and published by the Catholics. Many passages having been taken from the Bohemian Bible, it did not receive the sanction of the Pope, although it was again printed in 1575 and 1577. The first edition is dedicated to Sigismund Augustus, King of Poland; but the name of the translator was kept secret; it was the printer, Nicholas Schaffenberger, who, with his brother Stanislaus, executed it, that inscribed the book to the King, and he makes mention of having intrusted the MS. to John Leopolite, a priest, professor at Cracow, for his correction. Dr. Townley tells us‡ that Leopolite was, according to Sixtus Senensis, a Muscovite, of the order of Friars of the Regular Observance of St. Francis, priest and reader of the Metropolitan Church of Cracow, and a warm adversary of the Lutheran doctrines. The Bible is of the greatest rarity.

* Bibl. Sacr. Vol. I. p. 439.

† See Vol. I. part II. p. 87.

‡ Illustrations of Bibl. Lit.

THE SECOND published version was made from the Hebrew and the Greek by the Protestant Reformers of Pinckzow. The task occupied six years, and was performed by Simon Zacius, Petrus Statorius Tonvillanus, Gregorius Orsacius, Andreas Tricesias, Jacobus Lubelius, and, according to some writers, Michael Servetus. The expense of the edition was borne by the celebrated Prince Nicholas Radzivil, and the impression cost 10,000 florins. It was printed at Cracow in 1563, by Bernard Woiewodka. Upon the death of the Prince in 1567, one of his sons, a Catholic, bought up the edition and burnt it, so that the copies are of very great rarity. Earl Spencer's library can boast of one, for which he gave a large sum. There are also copies in the Wurtenburg Collection, and in the King's Library at the British Museum.

A THIRD version was made in 1570, and was a revised copy of Radzivil's edition. It was edited by a Socinian of the name of Simon Budney, and printed at Zaslav, in Lithuania. This is of the most uncommon rarity, three copies only being known; but I have not been able to learn where they are to be found.

In 1596 a FOURTH version of the Polish Bible was made by Martin Janicius, a Calvinist, in consequence of which, another from the Vulgate was ordered to be made by Pope Gregory XIII., and subsequently approved by Pope Clement VIII. Its execution was intrusted to Jacob Wuyck, who performed his task under the auspices of Stanislaus Karnkowski, the Archbishop of Gnezen, and it was printed in folio in 1599, and remains to this time the authorized Catholic version.

1. BIBLIA SWIETA. (i. e., Polonica.) Gdansku (Dantzic)
1632. Octavo.

This is a Protestant version, dedicated to Uladislaus IV. It was made by Paul Paliurus, Dean of the Churches of Great Poland, and a native of Moravia. He died in the year it made its appearance. In his labour he was joined by Daniel Miko-laievius, superintendent of the Churches of Great Poland, and Thomas Wengierscius, who performed the greater part of the task. The Bohemian version of 1579 was consulted, to render the edition more correct; also the version of Junius and Tremellius. Beza's translation of the New Testament and the Old was compared with the Hebrew and Greek originals. The consequences arising from the publication of this edition were remarkable—it led to the destruction of thousands of Polish Bibles, and the whole nation, as it were, appeared roused in opposition to the reformed churches, by the discovery made of the transposition of a single letter in Matthew iv. 1, in which *do* was placed for *od*, which is equivalent to putting *to* for *by* in the English language. A synod was immediately convened at Warsaw by John Wonzyk, Archbishop of Gnezen, and the Bible was prohibited under pain of anathema and excommunication. The decision was confirmed by Pope Urban VIII., and every copy that could be obtained was committed to the flames.

2. BIBLIA SWIETA. Magdeburg 1726. Octavo.

The troubles of Poland, and its dismemberment by the combined powers of Russia and Prussia, materially checked the dissemination of the Sacred Scriptures in that country. The present edition was, however, printed, and is taken from the

preceding one of 1632, with the errors corrected. This was chiefly done at the expense of Count Henkel. The proofs were corrected by two Students of Thorn, Jacob Schmidt and John Printz. Henry Grischow had the care of the edition, and prefixed the prefaces.

3. BIBLIA SWIETA. Krowlewzú (Konigsberg) 1738.
Octavo.

Another edition of the Dantzic Polish Bible.

4. BIBLIA SWIETA. Berlin 1810. Octavo.

An edition published at the expense of the British and Foreign Bible Society.

Swedish Versions.

The first version of the Holy Scriptures in the Swedish language was made in the fourteenth century, and it is attributed to Matthias, or Matthew, of Sweden, a Canon of Lincopen, and Confessor of St. Bridget, the daughter of Briger or Birgines, a Prince of the royal blood of Sweden, and descended from the Kings of the Goths. She was born in 1302, and married Ulpho, Prince of Nericia, who died in 1344, in the monastery of Alvas-tre. Upon the death of her husband she founded an order, which was named after her, and she built the monastery of Wastein, in the diocese of Lincopen. The translator of the Bible is said to have been a native of Cracow, and therefore often called Matthew of Cracow in Poland. He died in 1410, having been raised to the see of Worms. This version has never been printed; but a copy of the Latin Bible in 12mo., transcribed by the hand of St. Bridget, is said to be preserved in the Library of the University of Leipsic.*

In the sixteenth century another translation was made, under the sanction of the celebrated Gustavus Vasa. During his exile at Lubeck he imbibed the principles of the Reformation, and

* Le Long, *Biblioth. Sacra*, Vol. I. p. 240.

upon his ascent to the throne he ordered two versions of the Scriptures to be made—one according to the Lutheran version, the other in accordance with the Church of Rome. The former was undertaken by Laurentius Andreas, a native of Sweden, who afterwards became Archdeacon of Upsal, and was chosen Chancellor by Gustavus I.; and Laurentius and Olaus Petri, brothers, also natives of Sweden. The latter was one of the most distinguished reformers of his day, in Sweden, and publicly contended in support of the doctrines of Luther against Peter Galle, a defender of the papal dogmas. Laurentius was made Archbishop of Upsal, and revised and printed several portions of the Scriptures in the Swedish language. The translation was begun in 1523—the New Testament was completed and published in 1526, and the entire Bible in 1541, in folio, at Upsal. A copy of this edition is in the Wurtenburg Collection. The Catholic version was assigned to Johannes Gothus, Archbishop of Upsal; but he for a time resisted the royal mandate, until, fearing the King's displeasure, he at length distributed portions of the New Testament among the fathers of the cathedral churches, and directed them to be prepared by the 8th September, 1525. It does not appear that this version was ever printed, though it is affirmed that an edition was made, with the assistance of the version of Mathias of Lincopen before mentioned, by a Catholic Doctor named Peter Benedict. The Archbishop preferred an exile to obeying the dictates of the monarch, and quitted the kingdom. He withdrew from Italy to Dantzic in 1534, and died at Rome, March 22, 1544. In this century various portions of the Bible were translated and published; and, by a Council held at Upsal in 1593, it was held to be desirable to have an edition more conformable to the former version of Luther; but nothing was done until the reign of Charles IX. in the ensuing century.

The Synod of Stockholm, in 1602, decreed that a new edition should be prepared; but this was delayed until Gustavus Adolphus ascended the throne, and by his care, and at his own expense, the labour was intrusted to John Rudbeck and John Lenæus, and it appeared in 1618 in folio, with a Portrait of Gustavus Adolphus prefixed. A copy of this edition is also in the Wurtenburg Collection. Another edition was prepared in 1622, in quarto; but it was found to be so full of errors, that, by an order of the King, it was suppressed. An edition was printed in 1637, but the whole impression was lost by the shipwreck of the vessel conveying the copies to their destination. Queen Christina caused an edition to be published in 1646, in folio, by Henry Keyser, senior, which is commonly known as Queen Christina's Bible.

Swedish Bibles.

1. BIBLIA SUECICA. Strengnas 1650. Quarto.

This edition was printed at Strengnes, under the direction of John Matthiæ, who had been chaplain to Gustavus Adolphus, and afterwards preceptor to Christina. He was anxious to promote an union between the churches, but his endeavours had any thing but a pacific effect, for he was compelled to resign his bishopric and quit Sweden, and he died in retirement. His edition of the Bible is, through the negligence of the printer, very defective, whole verses being omitted in various places.

2. BIBLIA SUECICA. Stockholm 1715. Folio. 2 vols.

By order of Charles XII., a Bible was printed at Stockholm in 1703, to which an Historical Preface was attached by Eric Benzell, Bishop of Strengnes, and afterwards Bishop of Upsal. The Bible of 1715 is a copy of this version. The New Testament of this bears the date of 1707.

3. BIBLIA SUECICA. Stockholm 1742. Octavo. 2 vols.

4. BIBLIA SUECICA. Linkoping 1756. Quarto.

5. BIBLIA SUECICA. Gotheburg 1794. Quarto.

6. BIBLIA SUECICA. Stockholm 1812. Octavo.

Printed at the expense of the British and Foreign Bible Society.

Danish Versions.

The earliest Danish version of the Holy Scriptures is ascribed to the thirteenth century, or, at the latest, the beginning of the fourteenth century. Dr. Ebenezer Henderson kindly furnished the Rev. Dr. Townley with some interesting particulars relative to these versions. It appears that, in the Royal Library at Copenhagen, there is deposited a Danish MS. of the Old Testament, upon which time has made sad ravages, and that, by exposure to damp, it is fast mouldering away at the ends. The text now begins at Genesis ii. 10, and it is defective from Genesis xxx. 36 to xxxi. 29, and ends with II. Kings xxiii. 14. The version is according to the Vulgate, which is most servilely followed, and the attempts to express the derivation of the Latin words is truly ridiculous. Occasionally a passage from the *Historia Scholastica* of Peter Comestor is introduced. A full account of this MS. is to be found in the second volume of the *Transactions of the Royal Society of Copenhagen*.

In the sixteenth century, Christiern Pedersen, the editor of the well-known *Saxo-Grammaticus*, published at Paris a Danish version of the Epistles and Gospels, to be read every Sunday throughout the year. It is a very paraphrastic translation, and the version, it is presumed, must have been made from the Vul-

gate, as the Greek New Testament was not printed until 1516, one year after Pedersen's work appeared. Fifteen years afterwards he deplores having published such miracles and fables, which he describes as merely the inventions and dreams of men.

The first entire Danish version of the New Testament was made by Hans Mikkelsen, under the patronage and at the expense of Christian II., a powerful promoter of the Lutheran Reformation, and whose efforts compelled him to withdraw from his kingdom, to escape the fury of his nobles, the priests, and his rebellious subjects, in 1523, and to retire to Holland, to obtain the protection of Charles V. During this period it was that he promoted the printing of the Danish New Testament. Mikkelsen had accompanied his monarch in his exile. He died eight years after his translation of the New Testament had been printed, which was in 1524, a copy of which is in the Wurtemberg Collection. The Danish Psalter was printed four years afterwards, and was the translation of Francis Wormord, a Carmelite Friar, a native of Amsterdam, a most zealous promoter of the Reformation. A copy of this is also in the Wurtemberg Collection. Christiern Pedersen published a New Testament in Danish at Antwerp, in 1529, founded upon the version of Mikkelsen, but with great improvements as to style, orthography, &c. The demand for this work soon created the necessity for a translation of the Old Testament, and Hans Tausen printed the Pentateuch at Magdeburg in 1535. This version has, according to Dr. E. Henderson, been made from the original Hebrew. It was well received, and is highly esteemed. A second edition was demanded in the ensuing year. The translator of this version was so determined a supporter of the reformed doctrines, that he has been called the *Danish Luther*. He was born in 1494, at Birkinde, an obscure village in the vicinity of Kierteminde, in Funen. He died in 1561.

Peder Tideman translated the Book of Judges, the Apocryphal Books, Jesus Sirach, and the Wisdom of Solomon. The first is of the greatest rarity, and one of the scarcest books in the Danish language.

Christian III., upon the advice of the reformer Bugenhagen, resolved that the entire Old Testament should be translated into the Danish language, and the execution of the work was intrusted to Peter Palladius, Olave Chrysostom, John Synning, and John Macchabæus, or Macalpine. Lodowick Dietz of Rostock was fixed upon as the printer. The paper arrived, it is believed, from Holland in 1546, and a tax of two rix dollars was levied on every church in Denmark to defray the expenses of this edition. It was completed and printed in 1550. The Danish version, in Hutter's Polyglott, is from this translation. A copy of the original edition is in the King's Library, at the British Museum, and also in the Wurtenburg Collection. In 1586 Frederic II., King of Denmark, directed the Professors of the University of Copenhagen to collate the Bible with the Hebrew text, preparatory to a new edition of the Scriptures, and the revision took place by Paul Madsen, to whom the Pentateuch was assigned; Anders Lauritsön had the Prophets to revise and collate; M. Desiderius undertook the Psalms, and Dr. Jörgen and M. Peder Agesön completed the Old Testament. The New Testament was revised by Nicolaus Hemmingius. Christopher Knopf, the King's chaplain, was also engaged upon the work, in which he seems to have taken great interest, and to promote which he subscribed three or four hundred dollars. The work, however, proceeded but slowly, and the King ordered that the Summaries and Marginal Notes prepared by Luther should be added; and this mandate seems to have occasioned great difficulty in the undertaking, as not likely to correspond with the alterations that had been introduced into

the text. It was at length settled "that the Bible should be printed according to the Genevan Bible printed at Wittemberg, with the Summaries of Vitus Theodorus, and Luther's Marginal Notes and Concordance; yet so as that the Danish text should, in the principal places, be rendered agreeable to the Hebrew verity—that such *Scholia* as differed from the text, thus corrected, were to be omitted, but that such of Luther's notes as agreed with it were to be retained—that it would be dangerous to add new notes; and that the text when emended should be sent to Knopf, previous to its being printed." The King expressed his satisfaction at the labours of the commission, and apprized the members that he had appropriated a sum to remunerate them for their labours. Frederic II., however, died in 1588, and the work was not completed until the following year, when it was published in large folio.

It is, however, to the seventeenth century that we must look for the more important labours to promote the publication of the Danish Scriptures. Christian IV., then upon the throne, was himself well versed in Holy Writ, and he zealously promoted a knowledge of Divine Truth among his people. Hans Paulsen Resen, Bishop of Zealand, was appointed the principal agent in the publication of the Bible, which was to be revised according to the Hebrew and Greek texts. Resen's Bible was published at Copenhagen in 1607, and a copy may be seen in the King's Library, at the British Museum. This Bible was several times reprinted, and chiefly in folio—the expense attendant upon such a form precluded its general circulation, and it was therefore resolved to furnish the people with a copy of the Bible in a smaller and cheaper size.

Danish Bibles.

1. BIBLIA DANICA. Kiöbenhafn (Copenhagen) 1699.
Octavo.

This Bible was printed in a small size for general circulation, and Dr. E. Henderson says it was called "The Family and Travelling Bible." It is the same as the edition of 1690.

2. BIBLIA DANICA. Kiöbenhafn 1740. Octavo.

3. BIBLIA DANICA. Kiöbenhafn 1766. Duodecimo.
2 vols.

4. BIBLIA DANICA. Kiöbenhafn 1778. Octavo.

This consists only of the Hagiographa, and was revised by John Ludwig Braband.

Bohemian Version.

The principles of the Reformation found zealous supporters among the inhabitants of Bohemia. Anne of Bohemia, the Queen of Richard II., had many attendants possessed of the writings of the celebrated reformer Wicliffe, and the principles of these were, according to Fox, rapidly disseminated among her followers. The name of JOHN HUSS stands most conspicuous among the reformers. He was a native of Bohemia, and he had, by his genius and industry, risen from an obscure station to that of the rector of the University of Prague. JEROME OF PRAGUE had furnished Huss with the writings of Wicliffe, and the joint efforts of these men excited great opposition, and occasioned Huss to quit the city of Prague. During his retirement he engaged himself in translating various portions of the Old and New Testament. The publication of these, and his commentaries upon them, caused him to be cited before the Council of Constance, and relying upon the *Safe-Conduct*, or passport of the Emperor Sigismund, he fearlessly presented himself. The passport was, however, violated, and Huss was condemned to the stake, and was burnt for heresy in 1415. His constant friend and fellow-labourer, Jerome, received the same sentence in the ensuing year. Æneas Sylvius, afterwards Pope Pius II., reports that "they bore their sufferings with constancy, going to the stake as to a feast, and suffering no expression to escape, which could indicate uneasiness of mind. As the fire kindled

they began to sing hymns, which even the flames and crackling of the fire could scarcely interrupt.”* The irritation produced by this conduct towards Huss and Jerome, and the consequences resulting from it, are well known, and have been fully detailed. The Moravians, or United Brethren, are descended from the Bohemian Refugees. The FIRST EDITION of the Bohemian Bible was printed at Prague in 1488, in folio, and another edition was put forth at Kuttenberg in 1489. There is a copy of the former in the public library at Dresden, and an edition of the supposed date of 1506, printed at Venice by Peter Lichtenstein, is named in the Wurtenburg Collection; also an edition at Prague in 1526, and another in 1556 and 1557.

By the publication of the Plantin Polyglott in the sixteenth century, a desire was awakened in the Bohemian brethren for another translation of the Scriptures, and some students were sent to Wittemberg and Basil to acquire the necessary knowledge of the languages for undertaking such a task. The castle of Kralitz was assigned to them by John Baron of Zerotin, or Sherotin, to promote this object, and he became a great patron of the work, and contributed largely to the expense of the publication. A printing-office was established in the castle, and the translation occupied fourteen years, having commenced in 1579, and finished in 1593. The Bible was printed in portions—the first, or Pentateuch, appearing in 1579, and the other portions in succession. The version in Hutter’s Polyglott was taken from this edition. The Duke of Sussex’s Library contains only one modern copy of the Bohemian Bible.

BIBLE IN THE BOHEMIAN LANGUAGE. Berlinie 1813.
Octavo.

This edition was printed by the British and Foreign Bible Society.

* *Æneæ Sylvii Hist. Bohem.* Vol. XXXVI. p. 73.

Dutch Bibles.

According to Cave,* a version of the Scriptures was made into Dutch in the fourteenth century, but the author and the translation are unknown. Brandt acquaints us† that in the Netherlands the Waldenses turned the Scriptures into Low Dutch Rhymes. There are numerous editions of the Bible in the Dutch language in the Library.

1. VETUS TESTAMENTUM BELGICUM. *Printed by Jacobs and Yemants, Delft 1477. Folio. 2 vols.*

The FIRST printed edition of the Dutch Bible. From the admixture of fabulous narrative in this and the earlier editions of the Dutch Bible, it is reasonable to conjecture that they were the composition of a period much anterior to that in which they were printed. It is a Roman Catholic translation made from the Vulgate. Dr. Dibdin has described this edition from a copy in the Library of the Earl Spencer, and he has given a

* Hist. Lit. App. 57.

† History of the Reformation, Vol. I. p. 14.

translation of the conclusion of the second volume: "This present Bible with its books, and each book with all its chapters, by a careful master well translated out of Latin into Dutch, and diligently corrected and well spelt, was executed at Delft in Holland, with God's help, by us, Jacob Jacobs, Jun., and Mauricius Yemants, Jun., of Middleborch, to the honour of God, and to the edification and teaching of Christian believers. And was finished in the year of the incarnation of our Lord 1477, the 10th day of the month of January."*

2. BIBLIA HOLLANDICA. Claes de Grave, Antuerpiæ 1518.
Quarto.
3. M. Lutheri—(wants title)—1532.
Folio.
4. Antuerpiæ 1534. Folio.
5. Jacob von Loesvelt, Antuerpiæ
1542. Folio.
6. Antuerpiæ 1533—60. Folio.
7. Embden 1562. Folio.
8. 1563. Quarto.
9. Leyden 1589. Quarto.
10. Amsterdam 1590. Folio.
11. Rotterdam 1593. Folio.
12. J. Graven Hoghe, 1595. Folio.
13. Amsterdam 1613. Folio.
14. Leyden 1613. Folio.
15. Amsterdam 1621. Folio.
16. Leyden 1638. Octavo. 2 vols.
17. Leyden 1645. Folio.

* Bibliotheca Spenceriana, Vol. I. p. 70.

18. BIBLIA HOLLANDICA. Antuerpiæ 1657. Folio.
19. Amsterdam 1662. Octavo.
20. Heeren Staaten General, Leyden
1664. Folio.
21. Gorichem 1669. Duodecimo.
22. Gorichem 1671. Duodecimo.
23. Dordrecht 1675. Duodecimo.
24. Staaten General, Dordrecht 1682.
Folio. 2 vols.
25. Dordrecht 1683. Duodecimo.
26. Amsterdam 1684. Quarto.
27. Amsterdam 1694. Duodecimo.
28. Dordrecht 1708. Octavo.
29. Dordrecht 1712. Duodecimo.
30. Amsterdam 1715. Quarto.
31. Dordrecht 1734. Octavo.
32. Utrecht 1740. Duodecimo.
33. Utrecht 1741. Duodecimo.
34. 1745. Quarto.
35. Amsterdam 1750. Octavo.
36. Amsterdam 1753. Octavo. 2 vols.
37. Graven Hoghe and Midd, 1757.
Quarto.
38. Leyden 1757. Folio. 2 vols.
39. Dordrecht 1759. Octavo.
40. Amsterdam 1759. Duodecimo.
41. P. Losel, Amsterdam 1761. Quarto.
42. Amsterdam 1765. Duodecimo.
43. Amsterdam 1777. Duodecimo.
44. Dordrecht 1777. Duodecimo.
45. Haarlem 1778. Octavo. 2 vols.

46. BIBLIA HOLLANDICA. Door J. Van Nuys Klinkenberg en
G. J. Nahuys, Amsterdam
1780—95. Octavo. 27 vols.
47. Haarlem 1791. Duodecimo.
48. Dordrecht 1795. Duodecimo.
49. Amsterdam 1797. Duodecimo.
50. London 1812. Octavo. Published
by the British and Foreign Bible Society.

Hungarian Version.

This must be referred to the sixteenth century, as Le Long* notices a translation of the Gospels, and the Acts of the Apostles, made in 1541, by John Sylvester, a Hungarian. It was never printed, but was dedicated to Ferdinand, and his son Maximilian. The Epistles of St. Paul had, however, been printed in the Hungarian tongue at Cracow in 1533, and the Four Gospels at Vienna in 1536. This translation was by Gabriel Pannonius Pestinus. It must also be remarked that the Gospels, the Epistles of St. Paul, and the Book of the Revelations, were also printed in 1541, and the whole of the New Testament at Vienna in 1574, in 4to. To this edition no name of the translator is affixed. It was not until 1589 that the Hungarian Bible made its appearance. It was published at Wysolin, or Visoly, near Gönz, in 4to. The author of the version was a native of Hungary, of the name of Gaspard Caroli, and he is supposed to have imbibed the principles of the Reformation whilst studying at Wittemberg. He was the pastor of the church at Gönz, and Dean of the Brethren of the Valley of Caschan. The press was corrected by Albert Molnar, afterwards regent of the college of Oppenheim. The place of its publication, Visoly, was a town belonging to Count Stephen

* Biblioth. Sacra, Vol. I. p. 446.

Basory, who, interested in the work, gave to it all the assistance in his power. He invited Valentine Manskovitz, a printer, from Germany, to establish a printing-office near the residence of the translator, and thus greatly facilitated the publication. In the prosecution of the work, the Hebrew and Greek, as well as the Vulgate, were consulted, and the versions also of Vatablus, Pagninus, Munster, and Tremellius. A Roman Catholic edition of the Old Testament was also about the same time made by Stephen Arator (Szantus was his real name), but it was never published.

In 1608 Molnar published a revised edition of the Protestant Hungarian Bible, accompanied by the Heidelberg Catechism, the Hungarian Liturgy, and a metrical version of the Psalms. Editions were also printed at Oppenheim in 1612, and at Amsterdam in 1645.

Another printing press was set, at the instance of Count Stephen Bethlen d' Iktar, at Waradin, where a revision of the Hungarian Bible was made, founded on that of Dort. It was contemplated to print no less than 10,000 copies of this edition, but the city being taken by the Turks, when only about 5000 copies had been taken off, the chief part was destroyed. Some (about 1000) were, however, saved, and, being taken by Abraham Kertesz, they were removed to Clausenberg, in Transylvania, and completed in 1661.* Another edition was published at Amsterdam in 1685, by Nicholas Kis M. Totfalusi, which is said to be both beautiful and correct; and a translation was also made from the Vulgate by Grorp Kaldi, a Jesuit, and printed at Vienna, in folio, in 1626.

* See Clement Bibliotheque Curieuse.

In the eighteenth century several editions were issued—one at Cassel, by John Ingebrand, in 1704, a copy of which is in the Wurtenburg Collection; another in Holland in 1716—1717, of which the Jcsuits are reported to have seized 3000 copies; at Utrecht in 1730, 1737, and 1794; at Basle in 1751, and at Leipsic in 1776.

Hungarian Bibles.

1. BIBLIA HUNGARICA. Amsterdam 1685. Octavo.

A copy of the edition referred to above.

2. BIBLIA HUNGARICA. Ultraject. 1794. Octavo.

Grison Version.

The inhabitants of the Grison or Rhoëtian republic received a version of the New Testament in their native tongue, about the middle of the sixteenth century. It was published in 8vo., in 1560, by James Biffrun, a Protestant citizen of Engadine. The Grison tongue is a dialect of the Romance, or Romanese, and no entire translation of the Bible in this language appeared until 1679, by the labours of James Anthony Vulpius, and James Dorta à Vulperia, both ministers of the reformed churches in the Grison republic. The translation is according to Clement, a servile copy of the Italian version of Diodati. Although not printed until 1679, it had been presented to the synod in 1674, and then approved, but no official approbation was affixed to it to authorize its publication.

Grison Bibles.

1. LA S. BIBLA Quei ei: Tut la Soinchia Scartira, &c. Ent ilg Languaig Rumonsch da la Ligia Grischa. *A squitschada en Coira tras Andrea Pfeffer, Stampadur, 1719. Folio.*

The *second* edition of the Grison Bible. It was translated by the pastors of the republic, and printed at Coire, or Chur, and dedicated in French to the King of England. It is made from the German version of Luther. The Prophets, and the New Testament, were printed in 1717, as stated by Adler in his *Bibliotheca Biblica*, or Catalogue of the Bibles, contained in the Wurtemberg Collection, and the remainder in the ensuing year. Copies of this edition are also in the King's Library, in the British Museum, and in Earl Spencer's Library.

2. LA BIBLIA. Vertida è stampada avant temp in Lingua Romanscha d'Engadina Bassa. *Stampada in Scuol in Engad. Bas.* 1743. Folio. 2 vols.

This edition is in the dialect of the Lower Engadine, printed at Schuol. Copies are also in the King's Library, and in Earl Spencer's.

3. LA BIBLIA in the Romansch Language. Coira 1818. Octavo.

An edition which was largely contributed to by the British and Foreign Bible Society.

Wendish, or Sorabic Version.

In the sixteenth century a translation of the Seven Penitential Psalms was made into this dialect, which is the vulgar language of Lusatia, and in the following century sundry portions of the Gospels and Epistles, the translators of which were Paul Prætor, Tobias Zschuderly, John Christopher Cruger, George Matthæi, and Michael Rœzio. The *Lusatian* dialects, both *Upper* and *Nether*, are *Slavonian*. It was not until the eighteenth century that a translation of the Bible in the Wendish, or Sorabic, appeared. St. Paul's Epistles to the Romans and the Galatians were printed in 1694; the Epistles and Gospels in 1695; the Psalms in 1703; and the New Testament in 1704. Copies of these are in the Wurtenburg Library.

Wendish Bibles.

1. BIBLIA in die Ober-Lausitsische Wendische Sprache mit aller Treu und Fleisse ubersetzet. Budissin 1728. Quarto. 3 vols.

This is made from the German version of Luther, as a preface in German prefixed to the volume acquaints the reader. To another preface in Wendish are affixed the names of the translators: John Langa, Matthew Jokisch, John Boehmer, and John Wauer. The work was divided into four parts, one of which was assigned to each of the above-named ministers, and the whole was subjected to a careful revision. The translation was commenced on April 14, 1716, and completed September 27, 1727. This work must be esteemed as the FIRST EDITION. A second, an emended edition of the foregoing, was published in 1742, which is to be found in the Wurtenburg Collection, and a fourth in 1797. I do not know the date of the third.

2. BIBLIA. In the Wendish, or Sorabic Language. Octavo.

Published by the British and Foreign Bible Society.

Welsh Version.

The House of Commons, by a Bill enacted in 1563, directed that the Bible should be translated into the Welsh language, and the Bishops of Hereford, St. David's, St. Asaph, Bangor, and Llandaff were enjoined to superintend the work. It was ordered to be completed by March 1, 1566; this, however, was not effected, as the first portion of the Holy Scriptures (the New Testament) did not make its appearance until 1567, by Henry Denham, who had a privilege granted to him for its publication. The translators of this were William Salisbury, or Salesbury, of Denbighshire, assisted by Dr. Richard Davies, the Bishop of St. David's, and Mr. Thomas Huatt. A Dedication to the Queen was inscribed by the former; the Bishop put forth an Introductory Address, and Thomas Huatt translated the Book of the Revelations. He was precentor of St. David's,

Welsh Bibles.

1. BIBLE IN THE WELSH LANGUAGE. Y Beibl Cyssegr-Lan, Sef yr hen Destament, a'r Newydd. *Deputies of C. Barker*, London 1588. Folio.

The title to the New Testament is, "Testament Newydd ein Harglwydd Jesu Grist."

This is the FIRST EDITION of the Bible in the Welsh language. It appeared under the superintendence of the Rev. Dr. William Morgan of Denbighshire. The expenses of the edition were liberally contributed to by Archbishop Whitgift, and the Rev. Dr. Goodman, Dean of Westminster, who entertained Dr. M. while in London engaged upon the work. In this labour he was assisted by Dr. William Hughes, Dr. Hugh Bellott, Dr. David Powell, Dr. Edmund Priece, and Dr. Richard Vaughan—also by John Salisbury, the Bishop of the Isle of Man. Dr. Townley has given a communication received by him from the Rev. John Hughes, in which he states that the translation is very faithfully rendered, and that the English version served as the guide; that the style of it is upon the whole classical and perspicuous; but that if some passages were rendered

in a more familiar manner, it would be more conducive to general edification.

DR. MORGAN was made Bishop of Llandaff, and afterwards of St. Asaph. He was a native of Carnarvonshire, and educated at Cambridge. He died Nov. 18, 1600.

DR. BELLOTT was educated at Cambridge. He was made Bishop of Bangor, and then of Chester. He died in June 1596.

DR. POWELL was a native of Denbighshire, and educated at Oxford. He was chaplain to Sir Henry Sidney, the President of Wales, and held also some dignity in the church of St. Asaph. He died in 1598.

DR. PRICE was regarded as the most learned Welshman of his time. He made a metrical version of the Psalms. He was Archdeacon of Merioneth, and died in 1621.

DR. VAUGHAN was a native of Carnarvonshire, and educated at Oxford. He was successively Bishop of Bangor, Chester, and London. Fuller quaintly describes him as “a very corpulent man, but spiritually minded.” He died of apoplexy, March 13, 1607.

JOHN SALISBURY was Bishop of the Isle of Man. He died in 1573, and was buried in Norwich Cathedral, of which he was Dean.

In 1592 Dr. Rhese, or Rice, published a Welsh Grammar to assist in the better understanding of the Welsh Bible, and this work is remarkable, as containing the first Hebrew printed in any quantity in England. It was printed in folio, with a Preface by the Rev. Humphrey Prichard.

BIBLE IN THE WELSH LANGUAGE. *Bill and Newcomb*, London 1677. Quarto.

In 1620 John Bill printed the second edition of the Welsh Bible. It was revised by Dr. Richard Parry, Bishop of St. Asaph, who died in 1623, and Dr. John Davies, his chaplain, well known by his several learned and antiquarian publications. This edition, however, was of too great expense for general use, and a smaller one was therefore put forth in 1630, principally at the expense of two aldermen of London, Sir Thomas Middleton and Rowland Heylyn.* In 1654 another edition was printed under the superintendence of the Rev. Stephen Hughes, a nonconformist clergyman; and that the poor should have the benefit of the Scriptures in their native tongue, another nonconformist, well known for his charities, Mr. Thomas Gouge, contributed largely to its production, and of the edition of 1677; he gave away 1000 copies, the remainder being sold at the rate of four shillings each. This edition was also subjected to the revision of the Rev. S. Hughes.

3 BIBLE IN THE WELSH LANGUAGE. *Bill and Newcomb*, London 1689. Quarto.

4. BIBLE IN THE WELSH LANGUAGE. *J. Bentham*, Caer-Grawnt 1746. Octavo.

* The aldermen of London appear to have been singularly bountiful towards the poor Welsh; for, in a copy of the Welsh Bible of 1677 in Earl Spencer's Library, there is the following note:—"Sir Richd. Clayton, of the City of London, Knt., Alderman and Mayor thereof, A^o 1679," to whom it was given by the publisher "in thankfull acknowledgment of his former bounty to Wales, in contributing towards the printing this Bible, and teaching many hundreds of poor children to read, and some to write." *Ædes Althorp*. Vol. I. p. 76:

This edition is furnished with the Common Prayer, and a Metrical Version of the Psalms, by Archdeacon Price.

5. BIBLE IN THE WELSH LANGUAGE, with the Psalms and Common Prayer. *Baskett*, London 1752. Folio.

6. BIBLE IN THE WELSH LANGUAGE. Lhurdain 1769. Octavo.

7. BIBLE IN THE WELSH LANGUAGE. Caer-Grawnt 1808. Octavo.

Published by the British and Foreign Bible Society.

Lapponese Version.

The Swedish priests preached to the Laplanders in a foreign tongue. A late traveller* speaks of the present ignorance of the pastors of the language of those people. Schœffer† says that schools were first instituted in Lapland by Gustavus Adolphus about 1619, who commanded that books should be translated from the Swedish into the Lapland language; for previous to this time the Laplanders were wholly ignorant of letters, and had not a single book written in their language! From the efforts thus made, however, a Ritual appeared, which was followed by other publications: The Psalms, the Proverbs, Ecclesiastes, Ecclesiasticus. The Dominical Gospels and Epistles followed, and were printed at Stockholm in 1648, by Henry Keyser, the translation having been made by John Jona Tornæus, a Swedish pastor, who died in 1681. A copy of this extremely rare book is in the Wurtenburg Library.

The New Testament in the Lapponese dialect was printed at Stockholm in 1755, which is also in the Wurtenburg Collection.

* Arthur de Capell Brooke, 1827.

† History of Lapland.

Lapponese Bible.

1. BIBLIA LAPPONICA. Vetus et Novum Testamentum complectantia. *Hernosandesne Carolen Gust*, Nordinen Trukkeriasne, 1811. Quarto. 3 vols.

This edition was printed chiefly, if not wholly, at the expense of the British and Foreign Bible Society, by whom it was presented to the Library. It is said that only fifty copies were printed in this form.

Malayan Version.

The Hon. Robert Boyle was a Director of the East India Company, and one of the chief agents in procuring a charter for that establishment. His zeal in the cause of religion and the promotion of science is well known, and to his exertions the Malayan version owes its existence. He urged the Directors to propagate a knowledge of the Gospel in our Indian possessions, by having a translation of the Gospels, and the Acts of the Apostles, made into the Malay language. This was accomplished at his expense, and 500 copies were printed at Oxford in 1677, in 4to., under the superintendence of Dr. Hyde, the Keeper of the Bodleian Library. A copy of this work is in His Royal Highness's Collection. But to John Van Hasel, one of the Directors of the Dutch East India Company, the merit of being the first to translate the Scriptures into Malay is due. He had resided in the East Indies, and had acquired a knowledge of the language, and he presented a copy of his translation of the Gospel of St. Matthew to the Company in 1612, and he afterwards translated the other three Gospels. It is not a little singular that at the same time a presentation should be made of another translation of the Gospel of St. Matthew, made by Albert Ruyl, and this being deemed very superior to that of Van Hasel, was ordered to be

printed; but it did not make its appearance until 1629, in 4to., with a version also of the Gospel of St. Mark, and a Dutch translation of both the Evangelists. A copy of this rare book is in His Royal Highness's Library, and also in the Wurtemberg Collection. Although some portions of the Bible, together with various republications of the Gospels, were put forth in the seventeenth century, no printed edition of the Malay Bible took place until the eighteenth.

Malayan Bibles.

1. BIBLIA MALAICA (literis Romanis). Vetus et Novum Testamentum complectantia. *J. Wetstein*, Amsterdam 1733. 1773. Quarto.

This is the FIRST EDITION of the Malayan Bible; it is printed in the Roman character; and the translation was the work of Dr. Melchior Leiedkker, a very learned Dutch minister at Batavia, and Dr. Petrus Van der Vorm, a minister at Amboyna, and afterwards at Batavia. It was subjected to the revision of George Hendrick Werndley, a Dutch clergyman, and the author of a Malay and Dutch Grammar, also a minister at Batavia.

2. BIBLIA MALAICA (literis Arabicis). Batav. 1758. Octavo. 5 vols.

This Bible corresponds, in its version, with the preceding. Instead of the Roman character, the Malayan, or Arabic, has been adopted, the languages corresponding nearly letter for letter. It was entrusted to the care of Jacob Møssel, Governor-General of the Dutch possessions in the East Indies, and was superintended by John Mauritz Mohr and Hern Petrus Van de Werth.

3. BIBLIA MALAICA. 1821. Octavo.

Published by the British and Foreign Bible Society.

Portuguese Versions.

These do not date prior to the seventeenth century. The New Testament appeared at Amsterdam in 1681, in 4to. (a copy of which is in the Wurtenburg Collection), by order of the East India Company of the United Provinces. The version was made by John Ferreira d'Almeida, a native of Portugal, and born at Lisbon. He was originally of the Roman Catholic persuasion, but embraced the reformed religion, and thereby increased the hatred of the Catholics, who burnt him in effigy at Goa. He became a Missionary in the East, and sojourned on the coast of Malabar, whence he went to Ceylon, and is supposed there to have commenced his translation of the Bible, which, however, he did not live to complete. In the eighteenth century an edition of the entire Bible in the Portuguese language appeared. It was made from the Vulgate, and Annotations were placed by Antonio Pereira. It was printed at Lisbon in 23 vols. 12mo., in 1783, and again in 1802.

Portuguese Bibles.

1. BIBLIA LUSITANICA. Bataviæ 1819. Octavo.

This is the version of John Ferreira d'Almeida, and was printed at Batavia at the expense of the British and Foreign Bible Society. Five thousand copies were struck off. The scarcity of Portuguese Bibles was such that not a copy could be obtained in England to make a reprint until 1818.

2. BIBLIA LUSITANICA. Lisbon 1821. Octavo.

This is the version made by Antonio Pereira, and was for the use of the Catholics. It was also published at the expense of the British and Foreign Bible Society.

Manks Version.

The Manks is a Celtic dialect spoken in the Isle of Man. The version of the Holy Scriptures in this language is of the seventeenth century, and was made by Dr. John Philips, Bishop of Sodor and Man. This prelate was a native of North Wales, and, upon receiving his appointment, laboured zealously to acquire a knowledge of the language, which he found to have a great affinity to his native tongue. During the long period of twenty-nine years was this good man engaged in the holy work of translating the Bible and Common Prayer into the Manks language. He was assisted by the Vicar of Kirk-Michael, Sir Hugh Cavoll. He did not live to see the fruits of his labours in print. Fuller designates him as a “singularly learned, hospitable, painfull, and pious prelate.” He died in 1633. Bishop Wilson, in the eighteenth century, obtained a translation of the Gospels, and the Acts of the Apostles, into Manks, and published the first work ever printed in the language, entitled, “The Principles and Duties of Christianity.” After his death his successor, Bishop Hildesley, had the above translations revised and corrected, and endeavoured to promote a complete translation of the Bible. In this he was much assisted by the Rev. Philip Moore, Rector of Kirkbride, and the Rev. John Kelly, afterwards Rector of Copford, near Colchester.

Manks Bibles.

1. Y^N VIBLE CASHERRICK, &c. Whitehaven, *prentit*
Lionish Juan Ware ase Vae 1771. Octavo. 3 vols.

To the zeal of Bishop Hildesley, and the munificence of the Society for Promoting Christian Knowledge, we are indebted for this FIRST EDITION of the Manks Bible. There is a copy in Earl Spencer's Library. A second edition was published in 1775.

2. Y^N VIBLE, &c. 1819. Octavo.

Printed by the British and Foreign Bible Society.

American Indian Version.

I have already alluded to the benevolent exertions of the Hon. Robert Boyle to disseminate a knowledge of the Scriptures in the East Indies, by transmitting copies of the Gospels, &c., in the Malayan language. This learned and excellent man was the first governor of a society formed in 1661, for the "Propagation of the Gospel amongst the Heathen Natives of New England, and the parts adjacent, in America," which society was incorporated by Charles II. To facilitate this object, Mr. Boyle contributed £300 towards furnishing copies of the Scriptures in the vernacular dialect. To John Eliot, a Missionary to the Indians of New England, the duty of making the translation was entrusted. The labours of this pious man were extraordinary. Bent upon the conversion of the wild natives of North America, he determined upon acquiring a knowledge of their language, and this he accomplished devoid of all grammatical, or other helps, as must be seen. He translated the Bible into the language of the Indians, and he preached the Gospel to them in their own tongue. The New Testament was printed in 1661, at Cambridge, in New England, and dedicated to Charles II. The Old Testament appeared in 1663. In Dr. Cotton Mather's History of New England the whole of the translation is said to have been written with one pen. The language is a dialect of the Mohegan. John Eliot has not undeservedly been styled "The Apostle of the Indians." He lived to the age of eighty-six, dying in the year 1690.

American Indian Bible.

1. MAMMUSSE Wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah Wouk Wusku Testament. Ne quoshkinnumuk nashpe Wuttineamoh Christ noh asoowesit John Eliot. *Cambridge, N. America : Printeuoop nashpe Samuel Green, Kah Marmaduke Johnson.* 1663. Quarto.

A second edition of Eliot's Bible, in the Indian language, appeared in 1685; it was revised by Mr. John Cotton, pastor of the English church at Plymouth, in New England, who had also, by uncommon labour and assiduity, acquired a competent knowledge of the language. Copies of the editions of 1663 and 1685 are in Earl Spencer's Library.

Finnish Version.

No version of the Old Testament, in the Finnish language, was printed until the seventeenth century, though the New Testament, and the Book of Psalms, had appeared in the preceding century, printed at Stockholm in 1548, under the sanction of the King of Sweden. Michael Agricola was the author of this translation. He was a native of Nyland, in Finland, studied medicine and divinity in the University of Wittemberg, and became rector of Abo in 1539. He became a Missionary to the Laplanders. He was subsequently Bishop of Abo, and died in 1556 or 1557. The translators of the Bible were Æschillus Petræus, Bishop of Abo; Martin Stodius, a professor of Oriental languages in the University of Abo; Gregory Matthæi, pastor of Puken; and Henry Hoffman, professor of divinity. The work was printed at Stockholm in folio, in 1642, and dedicated to the Queen Christina, whose portrait is prefixed to the work. A copy is in the Wurtenburg Collection, and another in 4to., of the date of 1683, dedicated to Charles XI. The British Museum has also a copy of the latter edition.

1. BIBLIA FINNICA. Abo 1817. Octavo.

This edition was printed by the Bible Society at Abo, established by the British and Foreign Bible Society in this country, who assisted by a grant towards the expenses of the edition.

Esthonian Version.

Esthonia is a Russian Province, and the Bible in the Esthonian, or Esthonish dialect, was printed in 4to. in 1689, having been preceded by the New Testament in 1686, also in 4to. John Fiseher, the translator of the Lettish Bible and New Testament, is reported also to have been the translator of the Esthonian, and in both translations he received assistance from Gosekenius. They were undertaken by royal command. The Scriptures in the Esthonian language were of great scarcity, and in 1739 an edition in the Reval Esthonian dialect was printed under the patronage of Count Zinzendorf. In the Collection of the British and Foreign Bible Society there is a copy of this edition, and another of 1773; both are in 4to. A Bible Society was established in Esthonia, and an edition of the Bible completed and stereotyped in 1823, to the publication of which the British and Foreign Bible Society most liberally contributed.

1. PIIBLI RAMAT (Esthonian Bible). Reval 1823.
Octavo.

The Bible alluded to above.

Gaelic Version.

It was not until the latter part of the eighteenth century that a vernacular translation was made of any part of the Holy Scriptures, for the use of the inhabitants of the Highlands of Scotland. The Gaelic, as well as the Irish, being a dialect of the Celtic, the latter had been employed, as the natives of Scotland could, with a little difficulty, comprehend the translation. The Society in Scotland for the Propagation of Christian Knowledge, aided by the London Society established for the same object, engaged the Rev. James Stuart, minister of Killin, to undertake a Gaelic version. This was accomplished in 1767, to the entire satisfaction of the most competent judges. The translator was a native of Glenfinlass, and educated at the University of St. Andrew. He was extremely well versed in the Scriptures, and his memory was so powerful that he seldom forgot any thing he read, and he was called "a Living Concordance." He translated into the Gaelic tongue, from the original Greek; the version was revised by Mr. Frazer, the minister of Allness, and was published at Edinburgh in 1767. Mr. Stuart lived to the advanced age of eighty-nine. Dr. John Stuart, the minister of Luss, and son of the preceding, undertook the translation of the Old Testament into Gaelic. It was printed in four parts: the Five Books of Moses in 1783; the eight follow-

ing books in 1787 ; the next nine books in 1801 ; and the Prophets, from Isaiah to the end of the Old Testament, in 1807. This latter portion was the work of the Rev. Dr. Smith, minister of Campbell-town, which had been previously printed in 1786 ; but was now subjected to the revision of the Rev. Alexander Stewart, minister of Dingwall.

BIBLIA SCOTICA. London 1807. Octavo.

This edition, published by the British and Foreign Bible Society, was executed from copies furnished by the Society in Scotland for Promoting Christian Knowledge, without any alterations or corrections. These, indeed, were not held to be necessary, as the whole had been subjected to a most careful revision, by some gentlemen in the Highlands, who were considered adequate to the task. The quarto edition of the Gaelic Bible, published at Edinburgh in 1826, is to be looked upon as the standard Bible in this language. It was revised by a Committee of clergymen, appointed by the General Assembly of the Church of Scotland.

Cingalese Version.

The version of the Bible into the Cingalese language belongs to the eighteenth century. All the printed portions have emanated from the press at Colombo, a printing-office established by Gustavus William Baron Van Imhoff, who composed a Malay Catechism. The Four Gospels in Cingalese appeared in 1739, from a MS. found among the papers of the Rev. William Konyn, and were superintended and conducted through the press by John Philip Wetzelius. To this translation the editor has attached a preface, from which we learn that the expense attending the edition was borne by the Governor of Ceylon. There is a copy in the Wurtenburg Collection. Various portions of the New Testament followed the Gospels, and the whole New Testament, together with the Books of Genesis, Exodus, and part of Leviticus, in 1783. The Old Testament, it was found, had been translated as far as the Book of Job, by a clergyman of the name of Philipz, and the MS. had been deposited in the archives of the Dutch church at Colombo. It was, however, found too incomplete for publication.

1. VETUS TESTAMENTUM. Colombo 1819. Quarto.
3 vols.

The Colombo Bible Society, which issued this edition, found itself so embarrassed by the current expenses, deficiency of its

funds, arising from the war and other local occurrences, that it was under the necessity of appealing to the British and Foreign Bible Society, to enable it to prosecute its views as to the publication of the Old Testament in the Cingalese language, and also to the reprint of the New Testament. The Parent Bible Society most readily afforded the means for carrying on both these works, which have been very much esteemed.

Hindostanee Version.

The New Testament was translated into the Hindostanee language by Benjamin Schultze, in the beginning of the eighteenth century. It was begun in 1739, and completed in 1741. He also translated some portions of the Old Testament, but the ill state of his health compelled him to quit Madras, and to withhold from completing his intended work. He finished only the first four chapters of Genesis, the Canonical Book of Daniel, the Apocryphal Song of the Three Children, the History of Susanna, and Bel and the Dragon. These portions were printed at Halle in Saxony, between the years 1745 and 1758, under the editorial care of Dr. Callenberg.

BENJAMIN SCHULTZE was a native of Sonneberg, a town of Brandenburg, and, from his great Oriental acquirements, was recommended for the East India Mission by Professor Franck of Halle. He was not only a man of great learning, but also of marked piety, and he devoted himself to the preaching of the Gospel, and the translation of the Holy Scriptures. He translated them into the Tamul language, and he published a Refutation of the Koran in Hindostanee. He died at Halle, Nov. 25, 1760.

HINDOSTANEE PENTATEUCH. 1823. Octavo.

The Calcutta Bible Society undertook a translation of the Old Testament in 1820. Several portions were completed and separately put forth. The Pentateuch only is in His Royal Highness's Library. The late Rev. Mr. Martyn made a considerable portion, and the Book of Genesis was revised and published in London. Upon the death of this learned young man, Messrs. Thomason and Corrie, with assistants, undertook to complete the work.

Bengalee Version.

BIBLIA BENGALICA. Serampore 1801. Octavo.
5 vols.

This is a version of the nineteenth century. The Baptist Missionaries at Serampore were most actively engaged in translating the Scriptures into all the dialects of India, and the present edition is attributable to their labours, and to the assistance afforded them by the pecuniary contribution from the British and Foreign Bible Society. The translation was considered excellent, and there was a very extraordinary demand for it. The British and Foreign Bible Society contributed nobly to its publication. Their liberality in the encouragement of the printing of the various Indian dialects deserves to be particularly recorded. In 1811 the Committee voted the sum of £5000 for the disbursements of the preceding five years, and £2000 annually for the three successive years, to ensure the work. Additional grants were subsequently made to carry the same into the most complete effect.

Chinese Version.

A manuscript, containing a Harmony of the Four Evangelists, the Acts of the Apostles, and all the Epistles of St. Paul except that to the Hebrews, is in the British Museum. The translation is said to be accurate, and of very great elegance, made from the Vulgate, under the direction of the Jesuits. It was in contemplation, by the Committee of the British and Foreign Bible Society, to print this MS.; but it was found that, to supply 5000 copies, a sum exceeding £6000 would be expended, and the idea was therefore abandoned. Dr. Morrison has, however, availed himself of this MS. in an edition of the Chinese New Testament. The Baptist Missionaries at Serampore undertook a translation in 1805. Mr. Lasser, a thorough Chinese scholar, was engaged upon the work, and what is rather remarkable, the Sanscrit and the Chinese, apparently the most difficult of access, were found to be the most practicable of all the languages the missionaries had undertaken. The Rev. D. Brown, Provost of the College of Fort William at Calcutta, says that in the former "it answers to Greek as face to face in a glass," so that the translation is almost verbal. Dr. Marshman was also engaged upon this translation, and another was commenced at Canton by Dr. Morrison and Dr. Milne. Their distinguished merits as Chinese scholars are too well known to need further

observation. The translations were completed in 1823. Dr. Milne died in June 1822, and the finishing revision thereupon devolved on Dr. Marshman. It was printed in moveable metal types, by which the expense was greatly reduced.

BIBLIA SINICA. Serampore. Octavo.

A copy of the edition above alluded to, and presented to the Library by the British and Foreign Bible Society.

New Testaments.

In the previous notices of the various Bibles, and portions of the same, contained in the Library of His Royal Highness the Duke of Sussex, many references have necessarily been made to the several versions of the New Testament, by which this division of the work will not require to be treated much beyond that of an enumeration of the titles, and an allusion to the peculiarities by which the different editions are distinguished. It may, however, be interesting to the reader to know the probable periods in which the Evangelists and Apostles wrote their works. It must be recollected, that in no instance do we possess *precise* knowledge on this point, and in the following statement I have adopted the order fixed upon by the late Dr. Adam Clarke.*

	A. D.
Matthew	41
Epistle to the Galatians	49
1st Epistle to the Thessalonians	51
2nd Epistle to the Thessalonians	51
Epistle to Titus	56

* See Chronological Succession of Sacred Literature, Vol. I. p. 54 to 89.

	A. D.
1st Epistle to the Corinthians	57
1st Epistle to Timothy	57
2nd Epistle to the Corinthians	58
Epistle to the Romans	58
Luke	60
Epistle of James	60
1st Epistle of Peter	60
Epistle to the Ephesians	between 62 and 65
Epistle to the Colossians	between 62 and 65
Epistle to Philemon	between 62 and 65
Epistle to the Philippians	between 62 and 65
Acts of the Apostles	63
Mark	64
Epistle to the Hebrews	64
2nd Epistle of Peter	64
Epistle of Jude	between 64 and 70
2nd Epistle to Timothy	66
The Gospel of St. John	68 or 70
1st Epistle of John	70
2nd Epistle of John	80
3rd Epistle of John	80
Revelations	96 or 97.

With the exception of St. Matthew's Gospel, and the Epistle to the Hebrews, the whole of the New Testament was written in Greek. The exceptions are supposed to have been composed in Hebrew, or Syro-Chaldaic, and afterwards translated into the Greek. The autographs are irrecoverably lost.

Polyglott New Testaments.

1. Novum Testamentum Syriace, Græce, et Latine, Joan. Be-
nenati, Parisiis, 1584. 4to.
2. Novum Testamentum Harmonicum, Ebraicè, Græcè, Latinè,
et Germanicè, Eliæ Hutteri, Noribergæ, 1602. 4to.
3. Novum Testamentum Græcè, Latinè, et Gallicè, Joan. de
Tournes, 1629. 8vo. 2 vols.
4. Novum Testamentum Gallicè, Hollandicè, et Anglicè, Amst.
1684. 8vo.
5. Epistolæ IV. Petri II. Joannis II. et III. et Judæ, Syriacè,
Hebraicè, Græcè, et Latinè, a Edward Pococke. Ex off.
Bonav. et Abr. Elzevir. Lugd. Batav. 1630. 4to.
6. Apocalypsis Sancti Joannis, Syriacè, Hebraicè, et Latinè, a
Ludov. de Dieu. Ex Typog. Elzev. Lugd. Batav. 1627. 4to.

For an Account of these Polyglotts see vol. I. part II.
pp. 125—130.

Hebrew New Testaments.

1. Novum Testamentum Hebraicum a Guil. Robertson.
Lond. 1661. Duodecimo.

The German Jews were zealous in their attempts to promote
a knowledge of the Old Testament, and the German Christians
were no less distinguished by their endeavours to introduce
Christianity, by translations of the New Testament expressed in
Hebrew characters. A folio volume, printed at Cracow, in Ger-

man Rabbinical letters, in 1540, made from Luther's translation, was put forth, omitting the Apocalypse. It is attributed to a converted Jew of the name of John Hersuge. Several other attempts followed, the best of which is that by Robertson. The greater part of this edition was consumed by the fire in London; it is consequently scarce.

2. *Novum Testamentum Hebraicum a R. Caddick,*
Lond. 1798. Duodecimo.

This is a republication of Robertson's translation.

Hebrew and Greek New Testament.

Novum Testamentum Hebr. et Græc.—no date—Duo-
decimo.

Hebrew and German New Testament.

Novum Testamentum Hebr. et Teuton. Francof. 1700.
Quarto.

Hebrew and English New Testament.

Novum Testamentum Hebr. et Angl. London 1798.
Duodecimo.

This is Robertson's translation, with the English by R. Caddick.

Portions of the Hebrew, and Hebrew and Latin New Testament.

1. Quatuor Evangelia ex Latino in Hebraicum sermonem versa ab J. B. Jona, Romæ 1668. Folio.

This work is the production of a converted Jew, John Baptist Jona, Professor of Hebrew in the Academy at Rome. The typography is of the *Propaganda Fidei*, very large and fine.

2. Evangelium secundum Matthæum in lingua Hebraica cum versione Latina atque succinctis annotationibus Sebastiani Munsteri. Basileæ, *Ex officina H. Petri*, 1537. Folio.

There is an Epistle addressed to the King of England, by Seb. Munster, and after this follow *Tractationes hebraico-latinae de fide Christianorum, et Judæorum, cum censura fidei imo errorum Judæorum*.

3. Evangelium secundum Matthæum. Parisiis, *apud Martinum Juvenem*, 1551.

This follows the copy by Sebastian Munster.

Greek, and Greek and Latin New Testaments.

On the subject of Manuscripts of the Greek New Testament, the reader may consult the writings of Le Long, Masch, Pritius, Ernesti, Wetstein, Fabricius, Harles, Michaelis, Mill, Marsh, Beck, Butler, Clarke, Dibdin, Horne, &c., for full information. The *Standard Text Editions*, as they are called, are four in number, namely, the *Complutensian*, *Erasmus's*, *Stephen's*, and the *Elzevir's*. Many editions are founded upon these. There are others of much note, and much used, as those of Bengelius, Bowyer, Griesbach, Alter, and Harwood, which are from different MSS., and not established upon either of the Standard Text editions.

1. Novum Testamentum Græcè et Latinè. Compluti, 1514. Folio.

This must be esteemed the FIRST EDITION of the Greek New Testament, having been printed in the year 1514, though generally conceived not to have been put forth until 1522, and subsequently to two, if not three, of the editions of Erasmus. This learned man entertained a high opinion of the authority of

the MSS. from which the Complutensian text has been printed, and he corrected his fourth edition by it. This volume forms the fifth of the Complutensian Polyglott, of which an account has already been given in Vol. I. part II. pp. 3—28, to which the reader is particularly referred. The volume is remarkable as containing the disputed passage relative to the Three Witnesses, 1 John v. 7, 8.

2. *Novum Instrumentum omne, diligenter ab Erasmo Roterodamo recognitum et emendatum, &c. Gr. et Lat. J. Froben. Basileæ 1516. Folio.*

EDITIO PRINCEPS of Erasmus, and the *first published* Greek and Latin Testament. It is a book of considerable rarity, but having been executed in great haste—for it is reported to have been accomplished in five months—it abounds with errors, which have been corrected in the subsequent editions. Erasmus had few MSS. of any antiquity to employ upon this edition—these are, however, preserved at Bâsle in the Public Library. Dr. Mill discovered no less than 500 vitiated passages in the edition. It was very highly esteemed at the time of the publication, as Erasmus's letter to Reuchlin, referred to by the Rev. Dr. Dibdin,* shows:—"My edition (says he) has procured me friends every where: although some at a distance strenuously oppose it; but such in general are not able to *read* the work; or, if they are, they cannot *understand* it." In his twenty-sixth Epistle he alludes to the great labour of the work, and he tells us that he collated many Greek MSS., and adopted the version he thought best. In his letter, he also says, that he made his

* Introduction to the Classics, p. 109, 4th edition.

translation as faithful, and at the same time as simple, as he could; that he always endeavoured to avoid whatever was obscure or equivocal; and that, although he did not render the original in every instance word for word, yet that he constantly laboured not to depart from the sense. In this work he took for his guides the ancient fathers, Origen, St. Basil, St. Chrysostom, St. Cyril, St. Jerome, St. Cyprian, St. Ambrose, and St. Austin. Where he has adopted a particular sense he has added a note, to show upon what authority he placed his reliance. He dedicated the work to Pope Leo X., and, in his address, he highly eulogizes Archbishop Wareham. Frobenius, the printer, was very anxious to have the honour of printing the work, which was originally intended for Aldus of Venice. The Latin translation is made as conformable to the Vulgate as possible. Many critics esteemed the editions of Erasmus equal to MSS. Michaelis says,—“Natural abilities, profound learning, a readiness in detecting errors, with every qualification that is requisite to produce critical sagacity, Erasmus possessed in the very highest degree; and perhaps there never existed a more able editor of the New Testament.” There is a copy of this edition printed upon vellum in the Cathedral Library at York.

3. *Novum Testamentum Gr. et Lat. ab Erasmo Roterod. recog. J. Froben, Basileæ 1519. Folio.*

This *second* edition presents a purer text than the preceding, and has amended readings. Scaliger commends it. It contains the verse relating to the Three Witnesses. There is a copy on vellum in the York Cathedral Library, and another in the Lambeth Library.

4. *Novum Testamentum Græcè.* Hagenoæ, *in Ædibus Thomæ Anshelmi Badensis*, 1521. Quarto.

This is the text of the *second* edition of Erasmus. There is a preface by Gerbelius. It is faulty, having many of the errors of Erasmus's first edition, and several doubtful readings. It has also several from the Aldine Bible.

5. *Novum Testamentum Gr. et Lat. ab Erasmo Roterod. recog. J. Froben*, Basileæ, 1522. Folio.

The *third* edition of Erasmus, and still further corrected and amended.

6. *Novum Testamentum Græcè.* Argentorati *apud Wolfium Cephalaum*, 1524. Octavo.

This is esteemed by bibliographers as the first Greek work from the press of Cephalaus, or Köphel, and it is of rare occurrence. His Bible has already been noticed,* and this volume forms the fourth of that work. It is divided into chapters. The passage of the Witnesses is omitted; also Mark xi. 26. It follows the edition of Gerbelius, and was published under the direction of Fabricius Capito, whose name is mentioned in the preface. Le Long states that it differs in eleven places only, of which seven are taken from the first edition of Erasmus and the Aldine, three from the Aldine alone, and one which the editor chose to make of his own accord. John Lonicerus was the editor.

* Vol. I. part II. page 233.

7. Novum Testamentum Græcè. Basileæ, *apud Jo. Bebelium*, 1524. Octavo.

This is the first edition by Bebelius. It is chiefly taken from the *third* edition of Erasmus; but there are readings from the editions of Aldus and Gerbelius. There is a preface, or exhortation, by Œcolampadius, the reformer, but the work was chiefly compiled by Ceperinus (Conrad Pellican), an eminent Greek scholar, the editor of the edition of Pindar, by A. Cratander, at Bâsle, in 1526.

8. Novum Testamentum Gr. et Lat. ab Erasmo Roterod. recog. Basileæ 1527. Folio.

The *fourth* edition of Erasmus, and contains, besides the Greek and Latin versions of the preceding editions, that of the Latin Vulgate in a third column on each page. The Greek text is altered, for it is taken partly from the Complutensian edition of 1514, and it has also some readings of that edition. The chief alterations are in the Apocalypse.

9. Novum Testamentum Græcè. Basileæ, *apud Jo. Bebelium*, 1531. Octavo.

The *second* edition of Bebelius.

10. Novum Testamentum Græcè. (Parisiis) *apud S. Colinæum*, 1534. Octavo.

This is a beautiful and correct edition of great rarity, and it

has been the subject of controversy. Dr. Mill and Professor Wetstein have successfully delivered it from an accusation made against the editor, of having followed some unknown MSS. with undue partiality, and of having also adhered too closely to the Latin Vulgate. Harwood gives his testimony, however, to its being "the truest text of the sacred writers that has ever been published." The edition has been made from the Complutensian, Erasmian, and other editions. There is no preface. According to Maittaire, Colinæus printed about 364 works in the course of twenty-six years, but he only printed six Greek books. Dr. Dibdin thinks he received some assistance in this work from Robert Stephen, who was a young man in his office, Colinæus having married the widow of Stephen's father, and succeeded to his business. The passage of the Witnesses is omitted. Le Long says it varies from all preceding editions in 750 places, but these were all taken from MSS.

11. Novum Testamentum Gr. et Lat. ab Erasmo
Roterod. recog. Basileæ 1535. Folio.

The *fifth* and last edition published by Erasmus, who died in 1536. It is the most correct of all his editions, but the variations from the *fourth* edition are inconsiderable. There is a copy on vellum in the Library of St. John's College, Cambridge.

12. Novum Testamentum Græcè. J. Bebelii, Basileæ
1535. Octavo.

The *third* edition by Bebelius.

13. Novum Testamentum Græcè. *J. Walderi*, Basileæ
1536. Duodecimo. 2 vols.

An elegant edition. The Epistle to the Romans commences on a new page. The MD is omitted in the date of this edition. It follows that of Erasmus.

14. Novum Testamentum Gr. et Lat. *J. A. de Nicolini de Sabio*, Venetiis 1538. Duodecimo. 2 vols.

This edition was executed at the expense of Melchior Sessa. Le Long was in error in stating it to be the Latin version of Erasmus.

15. Novum Testamentum Gr. et Lat. ab Erasmo.
Basileæ 1539. Folio.

An edition published posterior to the death of Erasmus.

16. Novum Testamentum Græcè. Basileæ, *per Thomam Platterum*, 1540. Octavo.

This is the *second* edition by Platter, the first was published in 1538. It is formed upon the edition of Bebelius, and has the preface of Œcolampadius.

17. Novum Testamentum Græcè. Basileæ, *per Thomam Platterum*, 1544. Octavo.

This is the *fourth* edition by Platter, and has scholia in the margins, taken chiefly from the fathers, to illustrate some obscure passages.

18. *Novum Testamentum Græcè. Basileæ, per Hieron. Curionem, 1545. Duodecimo.*

This is from the edition of Erasmus. Mark xi. 26 is wanting. At the end is the Itinerary and Martyrdom of St. Paul.

19. *Novum Testamentum Græcè. Ex Bibliotheca Regia. Lutetiæ, ex Officina Roberti Stephani typographi Regii typis Regis, 1546. Duodecimo. 2 vols.*

The editions of Stephen are highly esteemed, being most accurately printed. This edition is known as the *O mirificam* edition, from the Preface commencing—*O mirificam Regis nostri optimi et præstantissimi principis liberalitatem*. The edition is compiled chiefly from the Complutensian; but also from MSS. collated by Robert Stephen and his son Henry, eight of which were in the Royal Library. The puncheons and matrices used in the editions of Stephen are still preserved in the Imprimerie Royale at Paris.

20. *Novum Testamentum Græcè. Ex officina Froshoveri, Tiguri 1547. Quarto.*

This is a rare and an accurate edition. It is not in the Wirtemberg Collection, and Dr. Dibdin fails to notice it, mentioning as the first edition one bearing the date 1559, of which, during his bibliographical researches, he had been able only to discover two copies. This edition is taken from Erasmus, the later ones are based upon that of Stephen.

21. *Novum Testamentum Græcè. Basileæ, apud Nicolaum Brylingerum, 1548. Octavo.*

An edition formed upon Stephen's. According to Le Long it is the *third* executed by Brylinger, and is faulty.

22. *Novum Testamentum Græcè. Basileæ, N. Brylingeri, 1549. Octavo.*

The *fourth* edition, mentioned in the Baumgarten Catalogue.

23. *Novum Testamentum Græcè. Lutetiæ, R. Stephani, 1549. Duodecimo. 2 vols.*

This is also an *O mirificam* edition, the *second* by Robert Stephen. Mill has shown that it varies from the preceding one of 1546 in sixty-seven places. Four of these, he says, are doubtful readings, thirty-seven not genuine, and twenty-six genuine, so that this edition has eleven readings of less authority than the preceding one.

24. *Novum Testamentum Græcè. Excudebat Lutetiæ Parisiorum Benedictus Prævotius 1549. Duodecimo.*

This edition was suppressed by the Court.

25. *Novum Testamentum Græcè. Ex Bibliotheca Regia. Lutetiæ, ex officina Roberti Stephani Regiis typis, 1550. Folio.*

This is a most splendid work, and displays the taste and erudition of the editor. The various readings, 2194 in number, were collated by Henry Stephen, and are placed in the margin, taken from sixteen MSS. The work has a preface in Greek and Latin, taken from the Bâsle edition of 1545—the Canons of Eusebius—Harmony of the Evangelists—Catalogue of the cited Testimonies of the Old in the New Testament—A Greek Poem, by Stephen—Sophronius's Life of Matthew—Introduction of Theophylaetus to the Gospel of St. Matthew—Catalogue of Sections into which the Gospels were used to be divided. To the Acts of the Apostles is prefixed an Itinerary and Life of St. Paul; and the Proemium of Chrysostom to the Epistles. Its fame is too well known to need further remark. In the Bliokling Library there is a copy having the autograph of Henry Stephen.

26. *Novum Testamentum Gr. et Lat. c̄ interp. D. Erasmi. Ex off. R. Stephani, Genevæ 1551. Duodecimo. 2 vols.*

This is altogether a very scarce book, and the *first* distinguished by a division into verses. In a Concordance to the New Testament, published by Henry Stephen, he tells us the manner in which the division was made by his father, and that it was effected on a journey from Paris to Lyons on horseback. By this, however, it is to be presumed, as Maittaire has suggested, during his stay at the inns on the road. Chevillier has conjectured, and Dr. Dibdin seems to concur in the opinion, that Robert Stephen adopted the plan from the two editions of the *Psalmorum quineuplex*, and from the Book of Psalms, by Richard du Mans, printed in 1541. The present edition is

founded upon that of 1550, and has the Latin Vulgate and the version of Erasmus, with parallel places also inserted in the margin.

27. *Novum Testamentum Græcè.* Basileæ, *N. Brylinger*, 1553. Octavo.

The *fifth* edition.

28. *Novum Testamentum Gr. et Lat.* Basileæ, *N. Brylinger*, 1553. Octavo.

The same version, with the Latin translation of Erasmus added to it.

29. *Novum Testamentum Græcè.* (Genevæ) *J. Crispini*, 1553. Duodecimo.

All the editions of Crispin are esteemed. They are founded upon Stephen's.

30. *Novum Testamentum Græcè.* Tiguri, *apud Froshoverum*, 1559. Octavo.

A rare edition, but little more than the preceding one of Crispin.

31. Novum Testamentum Gr. et Lat. *Nic. Brylingeri*,
Basileæ 1564.

Another edition by Brylinger, having the Latin version and notes of Erasmus.

32. Novum Testamentum Gr. et Lat. Lipsiæ, *in officina Voegelianæ*, 1564. Octavo. 2 vols.

This is founded upon the edition of Crispinus, and, according to Pritius, was compiled by Camerarius. It has the Greek text of Erasmus, with the Latin Vulgate and Annotations of Beza.

33. Novum Testamentum Gr. et Lat. *Excudebat Henricus Stephanus illustris viri Huldrici Fuggeri typographus*. 1565. Octavo. 2 vols.

This is an elegant edition, having the Latin Vulgate and the version of Beza. It is very rare.

- 34, 35. Novum Testamentum Gr. et Lat. *Henr. Stephani*, 1565. Folio.

An esteemed edition, of which there are two copies in the Library, one of which is ruled. It was superintended by Beza; and there are two interpretations, the ancient and a modern one. There are Indexes, and a Reply to Sebastian Castalio.

36. Novum Testamentum Græcè. Tiguri, *apud Froshoverum*, 1566. Quarto.

37. Novum Testamentum Gr. et Lat. cum Vulg. Lat. interp. B. A. Montani, Lipsiæ 1567. Folio.

This edition is scarce.

38. Novum Testamentum Gr. et Lat. T. Beza interp. *H. Stephani*, 1567. Octavo.

39. Novum Testamentum Græcè. Ex Bibliotheca Regia. Lutetiæ, *ex officina Roberti Stephani*, 1568-9. Duodecimo. 2 vols.

A very beautiful edition, printed with the types, and formed upon the editions, of his father.

40. Novum Testamentum Gr. et Lat. ex Versione Erasmi et Glossa M. Matthiæ Fl. Illyrici Basileæ, 1570. Folio.

41. Novum Testamentum Gr. et Lat. B. A. Montani. *C. Plantini*, Antuerpiæ 1572. Folio.

CHARTA MAXIMA. The labours of the celebrated printer, Plantin, have been already fully alluded to, in the account

given of the Antwerp Polyglott (Vol. I. part II. pp. 28—38). The Latin version, in all Plantin's editions, is that of Montanus. This edition is of great rarity.

42. *Novum Testamentum Græcè. H. Stephani, 1576. Duodecimo.*

This is exceedingly rare. It has a Dedicatory Epistle to Sir Philip Sidney, an Exhortation in Greek verse to the reading of the Scriptures, and an elegant Latin Dissertation on the Style, Punctuation, and various Readings of the New Testament.

43. *Novum Testamentum Gr. et Lat. D. Erasmi, Lipsiæ 1578. Octavo.*

Follows the edition of Vögel. This copy has MS. notes.

44. *Novum Testamentum Gr. et Lat. H. Stephani, 1580. Octavo. 3 vols.*

This is one of Stephen's editions recognised by Beza. It has an Introduction by Loselerus Villerius.

45. *Novum Testamentum Gr. et Lat. H. Stephani, 1582. Folio.*

One of Beza's editions.

46. Novum Testamentum Gr. et Lat. B. A. Montani.
Ex off. C. Plantini, Antuerpiæ 1584. Folio.

Formed upon the edition of 1572, but from which it differs in not less than a hundred places, and adopts the text of Erasmus and Stephen in the Gospels, Acts, and Apostles. Le Long values this edition beyond all the other Plantin's.

47. Novum Testamentum Græcè, cum Notis Isaaci Casauboni. (Genevæ) *apud Eustathium Vignon*, 1587. Duodecimo.

Eustace Vignon was the partner and son-in-law of Crispin, upon whose edition this is formed.

48. Novum Testamentum Græcè. *H. Stephani*, 1587. Duodecimo.

A rare edition.

49. Novum Testamentum Gr. et Lat. *H. Stephani*, 1588. Folio.

The Latin version is Beza's.

50. Novum Testamentum Gr. et Lat. *H. Stephani*, 1589. Folio.

This is the fourth edition, with Beza's version. It is precisely the same as the preceding, with the exception of the date.

51. *Novum Testamentum Gr. et Lat. Coloniae, in officina Birckmannica, 1592. Quarto.*

This has the Latin Vulgate. Neatly executed.

52. *Novum Testamentum Græcè. Francofurti, ex officina Wechelii, 1601. Folio.*

This is according to the *second* edition of Robert Stephen. The present copy is interleaved in two volumes, with MS. notes.

53. *Novum Testamentum Græcè. H. Stephani, 1604. Duodecimo.*

The illustrations of the obscure places are in the margin. This is the third edition.

54. *Novum Testamentum Græcè. Genevæ, excudebat Petrus de la Roviere, 1609. Duodecimo.*

All the editions executed by this printer accord with the Antwerp Polyglott.

55. *Novum Testamentum Gr. et Lat. Aurel. Allobrog. (i. e. Genevæ). J. Stoer, 1619. Octavo.*

This edition follows the Plantin.

56. Novum Testamentum Græcè. Genevæ, *Pet. de la Roviere*, 1610. Octavo.

Formed upon the Plantin.

57. Novum Testamentum Gr. et Lat. T. Bezæ, *Sam. Crispini*, 1611. Octavo.

This is the same as Vignon's edition. It was unknown to Le Long, Masch, and other bibliographers.

58. Novum Testamentum Gr. et Lat. T. Bezæ, *J. Stoer*, 1611. Duodecimo.

This edition may be looked upon as that of L. Villerius, the author of an introduction to the work, occupying thirty pages.

59. Novum Testamentum Græcè. *C. Plantini*, Antuerpiæ 1612. Duodecimo.

60. Novum Testamentum Græcè. *Ex officina Plantiniana Raphelengii* 1612. Duodecimo.

61. Novum Testamentum Græcè, cum vulgata interpretatione Latina Græci contextus lineis inserta. *Ex officina Plantiniana Raphelengii*, 1613. Octavo.

This revision is according to the version of B. A. Montanus.

62. Novum Testamentum Gr. et Lat. Tubingæ, *per Theodoricum Werlin, impensis Joh. Bernerii.* 1618. Quarto.

The editor was Matthew Hafenroffer, who has affixed a preface. The Latin version is that of Erasmus.

63. Novum Testamentum Gr. et Lat. B. A. Montani Genevæ 1619. Quarto.

Formed upon the Plantin. The type is large, but the abbreviations are numerous.

64. Novum Testamentum Gr. et Lat. B. A. Montani. Genevæ 1619. Folio.

65. Novum Testamentum Græcè. Coloniae, 1620. Quarto.

A rare edition, with MS. Notes, by Vossius.

66. Novum Testamentum Gr. et Lat. Genevæ, *Pet. de la Roviére* 1620. Quarto.

This edition has the Notes of J. Scaliger on the difficult and obscure places.

67. Novum Testamentum Gr. et Lat. Londini *J. Billii*, 1622. Quarto.

This edition has the Notes of Scaliger and Casaubon. The various readings are drawn from ancient MSS. contained in different libraries.

68. Novum Testamentum Græcè. Lugd. Batav. *Ex officina Elzeviriana*, 1624. Duodecimo. 2 vols.

This is the *first* Elzevir edition, very scarce and beautiful. Considering the great celebrity the Elzevirs have always possessed, it is remarkable that the editors are unknown. These editions are founded upon Stephen's of 1550. Bishop Marsh says that the publication of the Elzevir of 1624 gave to the text of the Greek Testament, which had fluctuated in the preceding editions, a consistency which secured it from almost any alteration for nearly a century. It forms, indeed, the basis of all subsequent editions, and has been called the *Textus Receptus*. The variations from Beza's text are, however, in not more than fifty places, and those mostly correspond with the readings to be found in the margin of Stephen's editions.

69. Novum Testamentum Gr. et Lat. Genevæ, *apud Jacobum Stoer*, 1625. Duodecimo.

70. Novum Testamentum Gr. et Lat. Amstelodami, *sumptibus Henrici Laur.* 1626. Octavo.

The text of this much esteemed edition is from the Elzevir of

1624. The Annotations of Beza and Camerarius are omitted. A few parallel passages are retained.

71. Novum Testamentum Gr. et Lat. Genevæ, *J. Stoer*, 1627. Octavo.

The version of Montanus.

72. Novum Testamentum Græcè. Sedani, *ex Typis noviss. Joan. Jannoni*, 1628. 24mo.

This is the smallest Greek Testament ever executed. It is a re-impression of the Elzevir of 1624, and there is an uncut copy of it in the Blickling Library.

73, 74, 75, 76. Novum Testamentum Græcè. Cantabrigiæ, *apud Tho. Buck*, 1632. Octavo.

This is a beautiful and accurate edition. There are four copies in the Library, two of which are interleaved with MS. Notes. One of these is in two volumes folio, with numerous notes by the celebrated Morell. In the Earl Spencer's Library there is a Large Paper Copy of this esteemed edition.

77. Novum Testamentum Græcè. Amstelodami, *typis ac sumptibus Joan. Jansonii*, 1632. Duodecimo.

A very small and neat edition.

78. *Novum Testamentum Græcè.* Amstelodami, *apud Guilielmum Bleau*, 1633. 16mo.

A very small edition. It is formed on the Elzevir of 1624. Dr. Dibdin calls this “one of the most beautiful specimens of Greek typography ever exhibited.”

- 79, 80. *Novum Testamentum Græcè.* Londini, *apud R. Whittaker*, 1633. Octavo.

This edition has the Notes of Robert Stephen, J. Scaliger, and Isaac Casaubon,—also the various Readings. There are two copies, one of which is interleaved in three volumes, and has MS. Notes by H. Lofft.

81. *Novum Testamentum Græcè.* Lugd. Batav. *Ex officina Elzeviriorum* 1633. Duodecimo.

The *second* Elzevir edition.

82. *Novum Testamentum Neo-Græcum.* Genevæ, *P. Chouet*, 1638. Quarto. 2 vols.

Cyril Lucar, who is reported to have presented the Alexandrian MS. to Charles I., promoted an edition of the New Testament in the vernacular Greek, undertaken by Maximus Calliopolitus, at the instance of Cornelius Haga, the Dutch Ambassador at Constantinople, and printed at Geneva in 1638, in 4to. To

this edition he wrote a preface, in which he vindicates the propriety of translating the Scriptures into the vulgar tongues, and the right of all persons to read them.

83. Novum Testamentum Græcè. Amstelod. *J. Jan-sonii*, 1639. Duodecimo.

Similar to the edition of 1632.

84. Novum Testamentum Græcè. Lugd. Bat. *Ex officina Elzeviriorum*, 1641. Duodecimo.

The *third* Elzevir edition. Of this there is a counterfeit, which is known from the genuine by having the text divided into two columns, and the title-page expresses "Lugduni Bavorum, Typis Elzevirianis."

85. Novum Testamentum Gr. et Lat. Cantabrigiæ, *apud R. Danielum*, 1642. Folio.

The edition of Beza, whose Notes are Philological, Doctrinal, and Practical. The edition of 1598 (Nos. 49 and 50) was held in such esteem, that it was adopted as the basis of the English version published in 1611. This edition of 1642 is considered the *Editio Optima*. Beza's editions are founded upon Stephen's. The first complete edition, Greek and Latin, is of the date of 1565, and the last superintended by Beza is that of 1598, at which time he was in his eightieth year. The Notes of Camerarius were published in 1572 at Leipsic, and these are added to

this edition of 1642. Of the value of the Notes of Beza there is a great difference of opinion: he has been reproached with negligence and levity, and some have even accused him of erring intentionally. Upon the whole, they are not much regarded, and he seems to have directed his learning chiefly to polemical labours.



86. Novum Testamentum Gr. et Lat. Amstelodami
1647. Duodecimo.

Beza's edition.

87. Novum Testamentum Græcè. *Ex Typographia Regia, Parisiis*, 1642. Folio.

This most splendid work was published at the instance of the Cardinal Mazarin. It is formed upon Stephen's edition of 1550, the various readings of which have been collated together from the margins, and placed at the end. This copy is upon LARGE PAPER.

88. Novum Testamentum Gr. et Lat. Goudæ 1647.
Duodecimo. 2 vols.

An edition of Beza.

89. Novum Testamentum Gr. et Lat. *Nic. Brylingeri*,
Basileæ 1650. Duodecimo.

An edition after Erasmus.

90. Novum Testamentum Græcè. *R. Danielis*, Lond.
1652. Duodecimo.

The editions of Roger Daniel follow those of Crispinus. This copy is interleaved in two volumes, and has MS. Notes.

91. Novum Testamentum Græcè. *R. Danielis*, Lond.
1653. Octavo.

92. Novum Testamentum Gr. et Lat. Bald. Walæi,
Lugdun. Batav. *Ex officina et Typographia Adriani
Wyngaarden*, 1653. Quarto.

Formed upon Stephen's, of which it has the Dissertation on the Style, &c., of the New Testament—also the Indexes.

93. Novum Testamentum Græcè. Roterodami, *ex officina A. Leers*, 1654. Duodecimo.

Formed upon the *second* Elzevir edition.

94. Novum Testamentum Græcè. *Ex officina Elzeviriana*, Amstelod. 1656. Duodecimo.

The *fourth* Elzevir edition.

95. Novum Testamentum Gr. et Lat. *C. Kirchneri*,
Lipsiæ 1657. Folio.

The version of Montanus.

96. Novum Testamentum Græcè. Roterodami, *ex officina A. Leers*, 1658. Duodecimo.

Formed upon the *second* Elzevir.

97. Novum Testamentum Græcè. Studio et labore S. Curcellæi. Amstelodami, *ex officina Elzeviriana*, 1658. Duodecimo.

All the editions of Stephen Curcellæus are scarce, and much esteemed. The various readings are numerous.

98. Novum Testamentum Græcè. Argentorati, *ex officina Josiæ Stædelii*, 1660. Duodecimo.

J. H. Boecler published an edition in 1645, from which this is taken. It is founded upon the Elzevir of 1633. There is besides, at the end of the work, *Prologus in Epistolas 5 Apost. Pauli ex Antiq. MSS.*, which contains a life of St. Paul, and the Arguments of the Epistles. The MS. was brought from the East by Gerlachius.

99. Novum Testamentum Gr. et Lat. Witteb. 1661. Duodecimo.

The version of Erasmus.

100. Novum Testamentum Græcè. Amstelodami, *ex officina Elzeviriana*, 1662. Duodecimo.

The *fifth* Elzevir edition. It is a very beautiful book, formed on the edition of 1641, and is rare. This copy is interleaved in two volumes, and has MS. Notes by Dr. Maty.

101. Novum Testamentum Gr. et Lat. Tiguri, *ex Typographeo Bodmeriano*, 1663. Octavo.

Beza's version.

102. Novum Testamentum Græcè. A Car. Hoole. *Typis R. Nortoni et J. Kystoni*, London 1664. Duodecimo.

With the explanation of difficult passages from the "Lexicon Pasoris." The first edition appeared in 1653.

103. Novum Testamentum Græcè. *J. Field*, Cantab. 1665. Duodecimo.

From the Septuagint.

104. Novum Testamentum Gr. et Lat. Giessæ Hassorum, *ex officina J. D. Hampelii*, 1669. Octavo.

The version of Erasmus, with various readings.

105. *Novum Testamentum Græcè.* A Carol. Hoole, Lond. *Excudeb. A. Clark, pro S. Mearne, &c.*, 1674. Duodecimo.

The same as No. 102.

106, 107. *Novum Testamentum Græcè.* Oxonii 1675. Octavo.

This edition was made by Dr. John Fell, Dean of Christ Church, Oxford, and afterwards Bishop of Oxford. It is founded upon the editions of Robert Stephen, and the Elzevirs. It was most highly esteemed in its day, and only superseded by Dr. Mill's edition. Michaelis says of Fell, that "he possessed a noble and generous spirit, which he displayed in communicating to Mill whatever he had collected himself, and in encouraging one of the best of critics to publish an edition, which has brought his own into oblivion, and which still remains an indispensable work to every man engaged in sacred criticism." The various readings are exceedingly numerous, derived from the London Polyglott, Curcellæus, the Barberini readings, Marshall's extracts from the Coptic and Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris MSS. There are two copies in the Library, one of which is interleaved in two volumes, with MS. Notes.

108. *Novum Testamentum Græcè.* Studio et labore S. Curcellæo. Amstelodami, *apud Danielem Elzevirium*, 1675. Duodecimo.

The second edition by Curcellæus, or Courcelles, and has the Prologue from Boecler's edition.

109. Novum Testamentum Græcè. Ultrajecti 1675.
Duodecimo.

This is the *first* edition by J. Leusden, and it is scarce. The edition is founded upon the Elzevir.

110. Novum Testamentum Græcè. Amstelodami, *ex officina Elzeviriana*, 1678. Duodecimo.

The *seventh* and last of the Elzevir editions.

111. Novum Testamentum Græcè, a S. Curcellæo. Amstelodami, *ex Typog. Blaviana*, 1685. Duodecimo.

112. Novum Testamentum Græcè, a J. Leusdeno, Ultrajecti 1688. Duodecimo.

113. Novum Testamentum Græcè. Lugd. Batav. *Ex off. Plantini*. Duodecimo.

114. Novum Testamentum Græcè a Leusdeno. Francof. *B. C. Wurstii*, 1692. Octavo.

115, 116. Novum Testamentum Gr. et Lat., a Leusdeno. Amstelodami, *ex officina Wettsteniana*, 1698. Duodecimo.

Montanus's Latin version. There are two copies in the Library,—one interleaved, with MS. Notes by Dr. Edmund Harwood.

117. Novum Testamentum Græcè. Cantab. 1700. Duodecimo.

118, 119, 120. Novum Testamentum Græcè. Londini, *apud A. et J. Churchill*, 1701. Quarto and Duodecimo.

A well-printed edition, of which there are three copies in the Library, one in 4to., another in 12mo., and a third in 12mo., interleaved, in 3 vols. quarto, with MS. Notes by R. Ashe.

121. Novum Testamentum Græcè, a J. G. Pritio Lipsiæ, *sumptibus Gleditschii Senioris*, 1703. Duodecimo.

This is the *first* edition by Pritius, whose critical labours have been highly appreciated.

122. Novum Testamentum Græcè. Opera ac Studio Joannis Gregorii. Oxonii, *e Theatro Sheldoniano*, 1703. Folio.

This edition is formed upon those of Stephen and the Elzevirs. It has a preface, which is supposed to have been written by Bishop Fell. It is beautifully executed, but is not regarded as of any critical value.

123. *Novum Testamentum Græcè. Londini, excudebat Eliz. Redmayne, 1705. Duodecimo.*

It is arranged in columns, and appears to have been published for the use of students.

124. *Novum Testamentum Græcè. Studio et labore Joannis Millii. Oxonii, e Theatro Sheldoniano, 1707. Folio.*

This is one of the finest productions of the age. The author bestowed upon it thirty years of hard labour, and lived only fourteen days after having completed it. It is an exceedingly important critical edition. The Prolegomena give most extensive and valuable information of the preceding editions of the Greek Testament, and, as Harwood has said, “yield a treasure of sacred criticism.” The text is that of the *third* edition of Robert Stephen. The various readings and parallel passages amount to 30,000 in number. Dr. Dibdin* has made a clever defence of Mill against some of the charges which have been raised in opposition to his mode of criticism, which by some has been conceived as trifling, and as paying too much regard to the Vulgate version, &c. Michaelis has also ably defended him,

* *Introd. to the Classics*, Vol. I. p. 145. 4th edition.

and his work is certainly of great value. The copy in the Library is upon LARGE PAPER, and arranged in three volumes.

125. *Novum Testamentum Græcè. J. G. Pritii. Lipsiæ 1709. Duodecimo.*

The second edition of Pritius.

126. *Novum Testamentum Græcè, a A. Rechenbergio. Lipsiæ 1709. Duodecimo.*

Formed upon the edition of Leusden.

127. *Novum Testamentum Græcè. Studio et labore J. Millii et Ludolphi Kusteri. Excusum Amsteldami, et prostat Lipsiæ, 1710. Folio.*

Although this edition is founded upon Mill's, it is not so accurate as that of 1707. Twelve additional MSS. have, however, been collated for it, nine of which are Parisian, and the others belonged to Carpzovius, Seidel, and Boerner. This is the first edition by Kuster.

128. *Novum Testamentum Græcè, Antiq. et Hodiern. Halæ-Saxon. 1710. Duodecimo.*

This contains the Testament in ancient and in modern Greek. The earliest London edition of the Greek or Romaic was printed

in 1703, in duodecimo. This was from a version made by Mitylene in 1638, which by its preface gave so great offence to the Greek Bishops, particularly to the Patriarch of Constantinople, that it was directed to be burnt. It was reprinted in 1705, and the objectionable passages of the preface omitted. This edition was printed at the Orphan House at Halle, in Saxony, at the instance of the pious Professor Franck, and at the expense of Sophia Louisa, Queen of Prussia. It was subjected to the revision of Anastasius Michael Macedo, and Franck attached a preface. John Heyman added a Greek one. It is a scarce book. (See No. 82.)

129, 130. *Novum Testamentum Græcè. Amstelodami, ex officina Wettsteniana, 1711. Duodecimo.*

Two copies, one interleaved, in two volumes 4to., with MS. Notes by T. Morell.

131. *Novum Testamentum Græcè a Maittaire. Lond. ex off. Jac. Tonson, 1714. Duodecimo.*

This is the first edition edited by Michael Maittaire.

132. *Novum Testamentum Græcè. Parisiis, e Typog. P. F. Emery, 1715. Duodecimo. 2 vols.*

133. *Novum Testamentum Græcè. Gothæ 1715. Duodecimo.*

This edition has a preface by Ern. Sal. Cypriani.

134. Novum Testamentum Græcè. Lond. *G. Bowyer*,
1715. Duodecimo.

Mill's edition.

135. Novum Testamentum Græcè. Lugd. Batav. 1716.
Duodecimo.

Leusden's edition.

136. Novum Testamentum Græcè. Amstelodami, *Ex
off. Wettsteniana*, 1717. Duodecimo.

Another of Leusden's.

137. Novum Testamentum Græcè. Parisiis 1721.
Duodecimo. 2 vols.

138. Novum Testamentum Græcè c̄ Lect. var. Millii et
Kusteri. Lipsiæ 1723. Folio.

The second edition by L. Kuster.

139. Novum Testamentum Græcè. Lond. *G. Bowyer*,
1728. Duodecimo.

Mill's edition.

- 140, 141, 142. *Novum Testamentum Græcè.* Lond.
J. Tonson, 1728. Duodecimo.

The second edition by Maittaire. There are three copies, one of which has MS. Notes by M. Burton. This edition is rare, it is also beautiful and correct.

143. *Novum Testamentum Græcè.* Lond. *J. Tonsoni*,
 1730. Duodecimo.

The third by Maittaire, and the most beautiful of his editions.

144. *Novum Testamentum Græcè.* C. Stockii, Jenæ
 1731. Octavo. 2 vols.

This edition of Professor Stock is formed upon the *second* edition of Curcellæus, and enriched with numerous philological notes. It is an excellent edition, and rare.

145. *Novum Testamentum Græcè.* J. A. Bengelii,
 Tubingæ 1734. Quarto.

Bengel was a scholar held in great esteem. This is the first edition of his New Testament, and is not formed upon any one particular text, for he has adopted wherever he thought proper, and has added some select readings, which have been much approved. At the end of his work, or forming a separate volume, he has published an *Apparatus Criticus*, much esteemed

by biblical critics. The Rev. Mr. Horne says that “his editions are formed with an extraordinary degree of conscientiousness, sound judgment, and good taste.”

146, 147, 148. *Novum Testamentum Græcè. Ex off. Wettsteniana*, Amstelod. 1735. Duodecimo.

Mill's edition, of which there are three copies interleaved, and having MS. Notes.

149. *Novum Testamentum Græcè*, a Leusdeno et Rechenbergio. Lipsiæ 1736. Duodecimo.

150. *Novum Testamentum Græcè. Zullichov.* 1740. Quarto.

151. *Novum Testamentum Græcè*, a Leusdeno. *Ex off. Wettsten.* Amst. 1740. Duodecimo.

152. *Novum Testamentum Gr. et Lat. Amstelodami, apud Wettstenium et G. Smith*, 1471. Duodecimo.

A neat edition. The Latin version is that of B. A. Montanus.

153, 154, 155. *Novum Testamentum Græcè. Oxoniæ* 1742. Duodecimo. 2 vols.

This is Mill's edition, with the interpretations of Bengelius. There is a copy interleaved with MS. Notes, and a third, having the Evangelia only, also interleaved, and with MS. Notes.

156. Novum Testamentum Græcè, a C. Schoettgenio.
Lipsiæ et Goerl. 1744. Octavo.

The edition of Schoettgenius forms the basis of the Upsal edition of 1820. This is the first edition. It is divided into sections, and the punctuation is considered to be very judiciously executed. In the margin the common division into chapters and verses is marked.

157. Novum Testamentum Græcè. Lipsiæ 1746.
Folio.

Mill's edition.

158. Novum Testamentum Græcè. Edinburgii, *apud*
T. et W. Ruddimannos, 1750. Octavo.

An accurate and esteemed edition, and scarce.

159. Novum Testamentum Græcè. Glasguæ, in *Ædibus*
R. Urie, 1750. Octavo.

The first edition by Urie, and very rare. It is upon LARGE PAPER.

160. *Novum Testamentum Græcè. Opera et studio J. J. Wettstenii. Amstelodami 1751—2. Folio. 2 vols.*

When Michaelis, who was his most determined enemy and who never lost an opportunity of speaking harshly of Wettsten, says, in reference to this, that “it is of all editions of the Greek Testament the most important and the most necessary to those who are engaged in sound criticism,” it cannot be requisite to say one word further in its praise or recommendation. Bishop Marsh calls it “The Invaluable Book.” He defends the editor from many objections urged against him by Michaelis, in his extended account of the work. The text is from the Elzevirs—the various readings and their authorities (containing a million of quotations) are placed beneath the text.

161. *Novum Testamentum Græcè, a P. H. Goldenhagio. Editio Catholica Novissima. Moguntiae 1753. Octavo.*

This edition is scarce and curious. The text is formed upon the Complutensian and Plantin editions, and there is an excellent Index to the Greek roots, &c. The various readings are selected from Protestant and other editions, and likewise from the Moleshemian MS.

162. *Novum Testamentum Græcè, a C. Reineccio. Lipsiæ 1753. Octavo.*

The various readings in this edition are deserving the attention of the critical scholar.

163. Novum Testamentum Græcè, a J. A. Bengelio.
Tubingæ 1753. Octavo.

The *second* edition of Bengelius.

164. Novum Testamentum Græcè. *Tonson*, London
1756. Octavo.

Maittaire's edition.

165. Novum Testamentum Græcè, a C. Reineccio.
Lipsiæ 1757. Octavo.

The *second* edition of Reineccius.

166. Novum Testamentum Græcè. Ex Editione Wett-
steniana MDCCXI. Glasguæ, *excudebant R. et A.*
Foulis, Acad. Typog. 1759. Quarto.

An accurate and esteemed edition, taken from that printed by Wettsten in 1711; the edition known by the initials G. D. T. M. D., which is founded upon the *second* Elzevir and that of Curcellæus, and a Collation of a MS. in the Imperial Library at Vienna. The initials referred to are those of the editor, Gerardus de Trajecto Mosæ Doctor (Gerard von Maestricht), who was a syndic of the Republic of Bremen, and a relative of Henry Wettsten, the printer of the work. The

various readings and parallel passages, which were said to be the most judicious of any published, were taken from upwards of a hundred MSS. and versions. The Greek typography is beautiful, and generally admired.

167. *Novum Testamentum Græcè.* Londini, *excudebat Gulielmus Bowyer*, 1760. Duodecimo.

Mill's edition.

168. *Novum Testamentum Græcè.* Londini, *Cura Typis et Sumptibus G. B.* (i. e. Gulielmi Bowyer) 1763. Duodecimo. 2 vols.

This is the first of Bowyer's editions, and is very rare. The text is from Wettsten's. The second volume is composed of "Conjectural Emendations of the New Testament." These have been published separately.

169. *Novum Testamentum Græcè.* Oxoniæ, *typis J. Baskerville*, 1763. Octavo.

Mill's edition. Only two Greek Books came from the press of Baskerville.

170. *Novum Testamentum Græcè*, a C. Schoettgenio. Vratislaviæ 1765. Octavo.

171. *Novum Testamentum Græcè.* Londini, *excudebant*
G. Bowyer, et J. Nichols. 1770. Duodecimo.

Formed upon the edition of Rob. Stephen and Mill. This copy is interleaved in two volumes 4to., with MS. Notes.

172. *Novum Testamentum Gr. et Lat.* Londini, *apud*
J. Nourse, 1772. Duodecimo.

Montanus's Latin version.

- 173, 174. *Novum Testamentum Græcè.* Londini 1776.
Duodecimo. 2 vols.

This edition is by Dr. Edward Harwood, and has English Notes. There are two copies in the Library, one of which is interleaved, and has MS. Notes by the learned editor. Dr. H. has made alterations in the course of the text he has adopted, and ventured upon critical corrections, wherever they appeared to him to be necessary. These are chiefly derived from the Codex Bezae and Codex Claromontanus. The critical notes relate chiefly to classical illustrations of various passages.

175. *Novum Testamentum Græcè.* Tubingæ 1776.
Octavo.

An edition of Bengel's, edited by his son, Ernesti Bengel.

176. *Novum Testamentum Græcè*, a J. J. Griesbach, Halæ 1770. Octavo.

This edition is of the Historical Books of the New Testament. It formed a text book for the Professor's Lectures at Jena. The *Textus Receptus* is printed in three columns, and divided into 134 sections. The Evangelists Matthew, Mark, and Luke are arranged synoptically. The various readings are from Mill, Bengel, and Wettsten, and these have been most carefully revised. Other readings are given from MSS. contained in the British Museum, and in the Royal Library at Paris. Bishop Marsh says that Griesbach accurately collated not less than seventeen copies of the Latin version. In 1775 he had published the Apostolical Epistles and the Apocalypse in the same manner as the preceding part of the New Testament; but many were dissatisfied with this arrangement, and have therefore printed it, in 1777, according to the usual way. Griesbach collated the version of Sabatier and Blanchini, and in his several editions he gives the principal readings collated by Matthæi, Birch, and Alter, some extracts from Knittel's collation of the Wolfenbuttel MSS., and the readings of the Sahidic version from Woide, Georgi, and Münter. He also availed himself of a collation of the American version, made for him by M. Brendenkampf of Bremen, and another of the Slavonian, by M. Dowbrovsky of Prague. Griesbach's editions are, therefore, to be looked upon as the most complete of the Greek Testament, and the most useful for the purposes of sacred criticism.

177. *Novum Testamentum Græcè*, a Hardy. Londini 1778. Octavo. 2 vols.

The first edition appeared in 1768—Hardy's name does not appear on the title-page, and from the dedication it seems that the editor of the work was not the author of the notes. These consist of a kind of short scholia, taken from various passages of the New Testament, selected from ancient and modern commentators and interpreters. Dr. Dibdin gives some very cogent and judicious observations upon the execution of this work, which is, in many respects, defective.

178. *Novum Testamentum Græcè.* Londini 1783.
Quarto.

Bowyer's edition.

179. *Novum Testamentum Græcè, e Codice MS. Alexandrino C. G. Woide.* Londini 1786. Folio.

This is the first work of the kind giving a fac-simile of an ancient MS., of which see an account in the preceding volume, part II. pp. 268—77. The types were cast for the purpose. An excellent preface gives a description of the MS., and its various readings.

180. *Novum Testamentum Græcè. Ad Codicem Vindobonensem expressum. Var. Lect. add. F. C. Alter.* Viennæ 1786—7. Octavo. 2 vols.

The text of this edition is that of the *Codex Lambecii I.*, not a very ancient MS., in the Imperial Library at Vienna, and is

arranged separately from the readings which are at the end of the work, and subject to a distinct arrangement according to the MS. versions from which they have been taken. Bishop Marsh recommends it as affording materials for future uses.

181. *Novum Testamentum Græcè.* Londini, *J. Nichols*, 1788. Octavo.

Mill's edition.

182. *Novum Testamentum Gr. et Lat.* Cura Matthæi, Rigæ 1788, &c. Octavo. 12 vols.

Dr. Dibdin states the publication of this edition of the Greek and Latin Testament to have proceeded in the following order: "The Seven Catholic Epistles, the Acts of the Apostles, the Epistles to the Romans, with those to Titus and Philemon, in 1782; the Epistles to the Corinthians in 1783; those to the Galatians, Ephesians, Philippians, Hebrews, and Colossians in 1784; the Epistles to the Thessalonians and Timothy, and the Revelations, in 1785; the Gospels of St. Luke and St. John in 1786; and those of St. Matthew and St. Mark in 1788; the whole forming twelve volumes." To the various readings are added the Latin Vulgate, from a Demidovian MS., Critical Remarks, Greek Scholia, and Plates representing the characters of the Greek MSS. Bishop Middleton thought it the best Greek Testament extant; and Bishop Marsh says that it is "absolutely necessary for every man who is engaged in the criticism of the Greek Testament."

183. *Novum Testamentum Græcè.* Tubingæ 1790.
Duodecimo.

Bengel's, edited by his son Ernesti.

- 184, 185. *Novum Testamentum Græcè.* London 1794.
Octavo.

Mill's edition. There is a copy interleaved with MS. Notes.

186. *Novum Testamentum Græcè,* a C. Schoettgenio.
Vratislaviæ 1795. Octavo.

187. *Novum Testamentum Græcè.* J. J. Griesbachii.
Londini et Halæ Sax. 1796—1806.

The second edition (See ante, No. 176). The reputation of this work has been long established. The expense of the paper of the London edition was defrayed by the Duke of Grafton, Chancellor of the University of Cambridge. The second volume, in 1806, has a preface, to account for the delay in the publication, which arose from the ill health of the editor, and the necessity of examining Birch's various readings of the Acts and Epistles. An introduction gives an interesting account of the MSS. collated for the second volume. Fifty copies were taken off on **LARGE PAPER.**

188. *Novum Testamentum Græcè.* J. J. Griesbachii,
Lipsiæ 1803. Folio. 4 vols.

This is a most sumptuous edition, formed on the second of Griesbach and Knappe's. It is furnished with elegantly engraved frontispieces to each volume.

189. *Novum Testamentum Græcè.* Ex recensione J. J. Griesbachii. Lipsiæ 1805. Octavo. 2 vols.

This is the text adopted by Griesbach, with a selection from the various readings and an extract from the Prolegomena of the second edition. It is the edition chiefly used in the German Universities and was edited by H. A. Schott.

190. *Novum Testamentum Græcè.* Ex recensione J. J. Griesbachii. Lipsiæ 1805, et Cantab. 1809. Octavo. 2 vols.

This copy is on LARGE PAPER.

191. *Novum Testamentum Græcè.* Ex recens. J. J. Griesbachii. Cantab. (Nov. Angl.) 1809. Octavo. 2 vols.

A reprint executed at Cambridge in New England

192. Novum Testamentum Gr. et Lat. a H. A. Aitton.
Lugd. Batav. 1809. Duodecimo.

193. Novum Testamentum Græcè, Antiq. et Hodiern.
Chelsea 1810. Octavo.

194. Novum Testamentum Græcè, Antiq. et Hodiern.
Londini 1810. Octavo. 2 vols.

Printed by the British and Foreign Bible Society.

195. Novum Testamentum Græcè. *E. Typis Clarendon.*
Oxon. 1813. Octavo.

Mill's edition.

196. Novum Testamentum Græcè, a Gaillardo. Ge-
nevæ 1813. Duodecimo.

197. Novum Testamentum Græcè. *T. Pytt*, Londini
1814. Duodecimo.

198. Novum Testamentum Gr. et Lat., a E. Valpy,
Londini 1816. Octavo. 3 vols.

This copy is upon LARGE PAPER. Dr. Edward Valpy's
Greek Testament has been formed upon Griesbach's edition.

The Notes are selected from various editions, and it is a book much esteemed. The editor was head master of the public Grammar School at Norwich.

199. *Novum Testamentum Græcè. Cura Leusdeni et Griesbachii. Glasguæ, A. et J. Duncan, 1817, Duodecimo.*

A beautiful little edition.

200. *Novum Testamentum Græcè. Oxonii 1819. Octavo.*

Mill's edition.

201. *Novum Testamentum Græcè, a G. C. Knappio. Hal—Saxon. 1824. Octavo. 2 vols.*

The first edition of Knappe's Greek Testament was published in 1797. It is an edition esteemed to be of critical importance, and has received the praise of Griesbach.

202. *Novum Testamentum Græcè. Cura J. F. Boissonade. Parisiis 1824. Duodecimo. 2 vols.*

Greek and English New Testament.

New Testament, Greek and English. London, *printed by Roberts*, 1729. Octavo. 2 vols.

Dr. Edward Macey is the supposed editor of this Testament, and he has ventured to alter the text from conjecture, for which he has been severely condemned. The alterations have been adapted to the Arian hypothesis. The English version is admitted to be "tolerably fluent."

Portions of the Greek, and Greek and Latin, New Testament.

1. Evangelia et Acta Apostolorum Græcè. *Impensis viduæ Arnoldi Birkmanni*, Lutetiæ 1549. Duodecimo.

Stephen's edition.

2. Evangelium Harmonica Gr. et Lat. *R. Toinardi*, Parisiis 1707. Folio.

3. Quatuor Evangelia, Græcè, cum Variantibus a textu Lectionibus Codd. manuscriptorum Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ, Vindobonensis, Escorialensis, Havniensis Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis edidit Andreas Birch. Havniæ, 1788. Folio.

Although only the name of Birch, the principal editor, is mentioned in the title, he was greatly assisted by Adler and Moldenhawer. These learned men travelled into Germany, Italy, France, and Spain, at the expense of the King of Denmark, to examine and collate MSS. for this edition of the Gospels. Birch collated all the Greek MSS. except the Codices Escorialenses, which labour fell to Moldenhawer. Adler made the Syriac collations. The text of the work is that of the *third* edition of Robert Stephens. The extracts from the Codex Vaticanus give a great value to this superb edition. The Prolegomena give an account of the MSS. collated, and they are very numerous—thus, there are forty in the Vatican; ten in the Barberini Library; seventeen in other Roman libraries; thirty-eight in Florence, and other parts of Italy; twelve in the Imperial Library at Vienna; three in that of the Royal Library of Copenhagen. It is altogether a most important edition.

4. CODEX THEODORI BEZÆ CANTABRIGIENSIS. Evangelia et Acta Apostolorum, complectens quadratis literis Græco-latinus Academia auspicante, venerandæ, has vetustatis reliquias summa que fide potuit, adumbravit, expressit, edidit Codicis Historiam præfixit,

notasque adjecit, Thomas Kipling, Cantabrigiæ,
e Prelo Academico impensis Academiæ, 1793.
Folio.

This is a fac-simile of a MS. presented to the University of Cambridge, by Theodore Beza, in 1581, from which it has taken its name, though it is sometimes called Codex Cantabrigiensis, from the place where it is deposited. It is an ancient Greek and Latin MS. of the Gospels, and the Acts of the Apostles written in uncial characters, without accents or spaces between the words. It was found at Lyons, in the Monastery of St. Irenæus in 1562. Sixty-six of the leaves are much mutilated, and ten have been supplied by a later transcriber. The character of the calligraphy and other circumstances have induced many able critics to refer this MS. to a period as early as the *fifth* century. The fac-simile edition by Dr. Kipling is a splendid production, and does credit to the University under whose patronage, and at whose expense, it was executed.

5. Evangelia IV. Græcè. Edid. Josephus White,
Oxonii, e Typographeo Clarendoniano, 1798. Duo-
decimo.

This is according to the text of Mill and Stephens. The learned editor published the entire Greek Testament, which is esteemed for its accuracy, and as embodying under a connected view the most important readings from various MSS. given by Griesbach, as of authority beyond that of the commonly received text.

6. *Evangeliorum Matthæi, Marci, et Lucæ, cum parallelis Joannis Pericopis Græcè. Ex recensione Griesbachii, cum selecta Lectionum Varietate et brevibus Argumenti Notationibus a W. M. L. de Wette et Fr. Lucke, Berolini 1818. Quarto.*

This is a most useful Synopsis of the Three Evangelists.

7. *Evangelium secundum Matthæum ex codice rescripto in bibliotheca Collegii Ssæ. Trinitatis juxta Dublin Descriptum opera Joh. Barrett. Cui adjungitur appendix collationem codicis Montfortiani complectens. Dublin 1801. Quarto.*

The Codex Montfortii is an ancient MS., remarkable as the only one of any authority which contains the passage relating to the Three Witnesses. (See vol. I. part II. pp. 25—27.) This work of Dr. Barrett's is much esteemed. It is divided into three parts, the first being composed of an excellent Prolegomena, in which the MS. is particularly described; the second, a fac-simile of the MS. engraved on sixty-four copper-plates, accompanied with the same Greek text, in modern characters, printed on the opposite page, at the bottom of which are various readings from other MSS. written in uncial characters—the Codex Vaticanus—Codex Alexandrinus—Codex Bezae, &c. The MS. is imperfect, and seriously mutilated. It commences at Matt. i. 17, and ends chap. xxvi. 71. The third portion of the work consists of a collation of parts of the MS. with Wetstein's edition, beginning at Romans ii., and ending with the Apocalypse. It includes also the Acts of the Apostles, from chap. xxii. ver. 27, to chap. xxviii. ver. 2.

8. *Acta Apostolorum Græco-latine, literis majusculis. E Codice Laudiano characteribus uncialibus exarato descripsit T. Hearnius Oxoniæ, 1715. Octavo.*

Thomas Hearne, the celebrated antiquary, is well known to all bibliographers and lovers of literature. His edition of the Acts, from a MS. in the Bodleian Library, is the first fac-simile edition ever printed, and 120 copies only having been cast off, the work is consequently scarce. The Antehicronymian Latin version is annexed to the Greek text, and also the Apostles' Creed, from the same MS. Hearne was the son of the parish clerk of White Waltham in Berkshire, and was born in 1678. The circumstances of his father operated against the development of the son's powers, and he was obliged to work as a day labourer for his subsistence. Being occupied in this menial capacity in the house of Francis Cherry, Esq., his talents were discovered, and this gentleman placed him at the free school of Bray, and generously took upon himself the care of his education. He was entered of Edmund Hall, Oxford, in 1695, and was employed by Dr. Mill in the laborious researches for his edition of the Greek Testament. Dr. Grabe also engaged him in transcribing and collating MSS. Dr. White Kennet was his tutor, and he offered him an appointment to go to Maryland as one of Dr. Bray's missionaries—an engagement Hearne refused to accept, as it did not accord with his inclination and pursuits. He became the assistant of Dr. Hudson, the Librarian of the Bodleian Library, and he took the degree of M.A. In 1715 he was chosen Archetypographus of the University, and Esquire Beadle of the Civil Law. In politics, however, he was a Jacobite, and being therefore unable conscientiously to take the oaths required upon these appointments, he resigned them, and devoted the remainder of his life to antiquarian pursuits. His

success in this department is best told in his numerous editions of ancient Chronicles, and historians have not failed duly to appreciate the value of his labours. It is said that when a boy, and only acquainted with his alphabet, his taste was discovered by his poring over the inscriptions on the tombstones in the churchyard, and his devotion to the occupation of his life is most characteristically shown in the following *Thanksgiving*, found among his papers after his decease:—"O most gracious and merciful Lord God, wonderful in thy providence, I return all possible thanks to thee, for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with *three old MANUSCRIPTS*, for which, in a particular manner, I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ, his sake." He died June 10, 1735, aged fifty-five years. The inscription at his grave was written by himself:—"Here lyeth the body of Thomas Hearne, M.A., who studied and preserved Antiquities."

Latin New Testaments.

1. Novum Testamentum c̄ Glossa Nic. de Lyra. A.
Koberger, Nurembergæ 1485. Folio.

The first separate edition of the Latin New Testament was

published ten years preceding this edition, and is of the greatest rarity. This is one of the early editions by the renowned Printer of Nuremberg, having the Gloss of Nicholas de Lyra. (See Vol. I. part II. p. 314 and 344.)

2. Novum Testamentum c̄ Glossa Nic. de Lyra. A.
Koberger, Nurembergæ 1497. Folio.

3. Novum Testamentum, *Gilbert de Villers*, Lugduni
1524. Quarto.

Le Long notices an edition of the Vulgate Bible by this printer, of the same date, in 8vo., but not this of the New Testament.

4. Novum Testamentum, *S. Colinæi*, Parisiis 1525.
Duodecimo.

In 1522 and 1523, Colinæus printed various portions of the Latin New Testament in the same form as this complete edition. The first noted by Le Long is of the date of 1532.

5. Novum Testamentum. *S. Gryphii*, Lugduni, 1539.
Duodecimo.

This printer put forth several editions of the Latin New Testament. The first noticed by Le Long is of 1547. The version is that of Erasmus.

6. Novum Testamentum. *Ex officina Roberti Stephani, Typographi regii*, Parisiis 1539. Folio.

A beautifully printed edition.

7. Novum Testamentum. *Typis Gul. Montani*, Antwerpiæ 1540. Duodecimo.

The version of Erasmus.

8. Novum Testamentum. *J. Batmanni*, Antwerpiæ 1541. Duodecimo.

The same version.

9. Novum Testamentum. *P. Regnault*, Parisiis 1542. 16mo.

The same version.

10. Novum Testamentum. *S. Gryphii*, Lugduni 1543. Duodecimo.

The Vulgate.

11. Novum Testamentum. *R. Stephani*, Parisiis 1543. Duodecimo. 2 vols.

Formed from the edition of 1541.

12. Novum Testamentum. J. BENEDICTI, Parisiis, *apud J. Colinæum*, 1543. Duodecimo.

John Benoit, or Benedict, was the editor of a Latin Bible. (See vol. I. part II. p. 404.) It is the Vulgate, with the Scholia of the editor.

13. Novum Testamentum. *Ex officina Rubri castri*, Antwerpiæ 1545. Duodecimo.

This edition is Erasmian. It is not mentioned by Le Long.

14. Novum Testamentum. *S. Gryphii*, Lugduni 1550. Duodecimo.

The version of Erasmus.

15. Novum Testamentum. *Yoland Bonhomme*, Parisiis 1551. Duodecimo.

The Vulgate.

16. Novum Testamentum. J. BENEDICTI. *Typis C. Guillard*, Parisiis 1554. 16mo.

17. Novum Testamentum. *G. Merlini*, Parisiis 1554. Duodecimo. 2 vols.

18. Novum Testamentum. *S. Gryphii*, Lugduni 1555.
Duodecimo.

The Vulgate.

19. Novum Testamentum. Latine jam olim à Veteri interprete, nunc denuo à Theodoro Beza versum. *Typog. Stephani*. Parisiis 1556. Folio.

The Notes and Interpretations of Beza accompany the version.

20. Novum Testamentum. *A. Gryphii*, Lugduni 1569.
Duodecimo.

The Vulgate.

21. Novum Testamentum. *Ex officina Thomæ Vautrollerii*, Londini 1574. Duodecimo.

Beza's version, with notes by Loselerius Villerius. (Title wanting.)

22. Novum Testamentum. Londini, *excudebat Thomas Vautrollerius Typographus*, 1574. Cum. Priv. Reg. Quarto.

Beza's version. The parallel places are inserted in the margin.

23. Novum Testamentum, J. Benedicti. *Typis J. Ker-
ver*, Parisiis 1575. Duodecimo.

Not mentioned by Le Long.

24. Novum Testamentum. Argentorati, *Excud. Theo-
dosius Richelius* (sine anno). Octavo.

This edition may be referred to 1607 or 1608. It is the ver-
sion of Erasmus.

25. Novum Testamentum. Complectens præter Vul-
gatam, Guidonis Fabricii e Syriaco, et Benedicti Ariæ
Montani Translationes, insuper Des. Erasmi Roterod.
Authoris damnati versionem permissam. Antuerpiæ,
apud J. Keerbergium, 1616. Folio.

The title sufficiently expresses the contents of an edition that
is very rare.

26. Novum Testamentum. *Ex off. Station.* Londini
1622. Duodecimo.

Beza's version.

27. Novum Testamentum. *Typis Wechelianis*, Hanoviæ
1623. Folio.

Beza's version, edited by Tremellius and Junius. (See vol. I. part II. p. 440.)

28. Novum Testamentum. Amstelodami, *Impensis Johannis Janssoni*, 1624. Duodecimo.

Beza's version.

29. Novum Testamentum. Antwerpiaë, *ex officina Plantiniana*, 1629. Duodecimo.

The Vulgate.

30. Novum Testamentum. Vulg. edit. juxta Exempl. Vatican. 1592. Colon-Agripp. 1630. Duodecimo.

31. Novum Testamentum. *Typis Bleau*, Amstelodami 1631. Duodecimo.

Beza's version.

32. Novum Testamentum. *Typis Elzevir*. Lugd. Batav. 1633. Duodecimo.

The Vulgate.

33. Novum Testamentum. Colon-Agrippinæ 1647.
Duodecimo.

The Vulgate.

34. Novum Testamentum. *E. Schmidii*, Norimbergæ
1658. Folio.

Luther's version. A very rare edition.

35. Novum Testamentum. *S. Martini*, Parisiis 1662.
Duodecimo.

The Vulgate.

36. Novum Testamentum. Paraphrasis Des. Erasmi
in Nov. Test. Studio et cura M. Hilmari Deichmanni.
Hannoveræ, *Typis G. F. Grimmii*, 1668. Quarto.
2 vols.

Editio mendosa.* Erasmus commenced his Paraphrases soon after the publication of his Greek Testament. They were published separately at different times, and dedicated to many distinguished personages—Charles V., Francis I., Henry VIII. of England, Pope Clement VII., Cardinals Grimani, de Marca, Matthew, Campegius, Wolsey, &c.

* Le Long, Biblioth. Sacra.

37. Novum Testamentum. *Typis Hallegerde*, Lovaniæ
1679. Duodecimo.

The Vulgate.

38. Novum Testamentum. *J. Bleau*, Amstelodami
1679. Duodecimo.

Beza's version.

39. Novum Testamentum. *E Theatro Sheldoniano*,
Oxonii 1679. Duodecimo.

Beza's version.

40. Novum Testamentum, a Sebastiano Castalio. Lon-
dini 1682. Duodecimo.

The version of Castalio. (See vol. I. pt. II. p. 422.)

41. Novum Testamentum. Bruxellis 1704. 18mo.

The Vulgate.

42. Novum Testamentum. Londini 1705. Duodecimo.

Beza's version.

43. Novum Testamentum ex Versione Vulgata, cum paraphrasi et adnotationibus Henrici Hammondi. Ex anglica lingua in latinam transtulit, suisque animadversionibus illustravit, castatigavit, auxit Joannes Clericus. Francofurtiæ 1714. Folio. 2 vols.

44. Novum Testamentum. Amstelodami 1724. 16mo.

Beza's version.

45. Novum Testamentum. Londini 1725. Duodecimo.

Beza's version.

46. Novum Testamentum. Londini 1726. Duodecimo.

The same version.

47. Novum Testamentum. *C. Osmont*, Parisiis 1727.
Duodecimo.

The Vulgate.

48. Novum Testamentum. *F. de Laulne*, Parisiis 1733.
Duodecimo.

The same version.

49. Novum Testamentum. *E. Soc. Station.* Londini
1743. Duodecimo.

Beza's version.

50. Novum Testamentum. Londini 1756. Duodecimo.

Castalio's version.

51. Novum Testamentum. Opera et studio Præpositi
ac Sacerdot. Congreg. Orat. Salvator. Matriti 1767.
Octavo. 2 vols.

The Vulgate according to the edition of 1592, collated with
other copies.

52. Novum Testamentum. *Typis Barbou*, Paris 1767.
Duodecimo.

The Vulgate, beautifully printed.

53. Novum Testamentum, a L. Sahl, Havniæ 1780.
Octavo. 2 vols.

This is according to the version of Castalio.

54. Novum Testamentum. *Typis Barbou*, Parisiis 1785.

The Vulgate.

55. Novum Testamentum. Monach. 1788. Duodecimo. 2 vols.

According to the Vulgate edition of 1592.

56. Novum Testamentum. Londini 1793. Octavo.

Beza's version.

57. Novum Testamentum. Londini 1811. Octavo.

The same stereotyped.

58. Novum Testamentum e Codice MS. Alexandrino cura et labore H. H. Baber. Londini 1816—18. Folio.

See vol. I. part II. p. 268.

59. Novum Testamentum nunc demum ex CODICE ALEXANDRINO adhibitis etiam compluribus MSS. variantibusque lectionibus editis, summa fide ac cura

Latine redditum. Interprete Leopoldo Sebastiani, Londini 1817. Octavo.

From the press of Schulze and Dean, beautifully and accurately printed. This copy is on LARGE PAPER. The author is a Roman Catholic clergyman, and was at the head of the Missionaries in Persia.

60. Novum Testamentum. Lugduni 1821. 16mo.

The Vulgate.

61. Novum Testamentum. Edinburgi 1825. Duodecimo.

Beza's version.

New Testament, in Latin Verse.

Novum Testamentum in Hexametros versus et fideliter in Latinam linguam translatum per Johannem (Bridges) Episcopum Oxoniensem. Londini 1604. Octavo.

In the account of the MSS. (vol. I. part 1. p. 93 et seq.), I have described copies of the Old Testament written in Latin verse. The work is attributed to Petrus de Riga, a Canon of Rheims; and Gaspar Barthius, published in his *Adversaria*, the version of the Book of Esther in hexameter and pentameter verses. Here, however, is an English bishop amusing himself by putting the whole of the New Testament into hexameters.

New Testament, in Latin and German.

Novum Testamentum Latino-Germanicum, in usus studiosorum, nunc primum ordinatum et editum. *Apud Nic. Brylingerum.* Basileæ 1556.

Printed in two columns, the German the exterior, the Latin the interior—the former in the italic type, and the latter in the roman. The parallel places are noted in the margin. The Latin version is that of Erasmus—the German, the Helvetic.

New Testaments, in Latin and English.

1. The New Testament, both in Latin and English, after the Vulgare texte: which is red in the church. Translated and corrected by Myles Coverdale, and pryntet in Paris by Fraunces Regnault, M.CCCCCXXXVIIIJ. in Novembre. Printed for Richard Grafton and Edward Whitchurch, cytezens of London. Octavo.

The Latin Vulgate and Coverdale's version. According to Fox, the work was printed at the expense of Bishop Bonner. There is a copy of this edition in the Library of St. Paul's.

2. New Testament, Latin and English. 1540. Quarto.

The version of Erasmus. Imperfect.

3. New Testament, Latin and English. 1545. Quarto.

The version of Erasmus. Imperfect.

4. New Testament, Latin and English, from Erasmus. London. *By W. Powell.* 1547. Quarto.

This is also imperfect. There is a copy in the Library of St. Paul's.

5. New Testament, Latin and English. The Latin by Erasmus. London. *By Thos. Gualtier, for J. C.** 1550. Octavo.

This edition is commonly attributed to Sir John Cheke, but upon what authority is unknown. Cheke was the founder of the Greek Lecture at Cambridge in 1540, and in his edition of the Homilies is to be found the first printed Greek in England. This was published in 1543, by Reginald Wolfe, a foreigner, who obtained a patent for being printer to the King in the Latin, Greek, and Hebrew languages. Sir John Cheke was known to have translated the Gospel of St. Matthew, and some verses of this were printed by Strype in his *Life of Sir John*; but the specimens thus given vary very essentially from the passages in this edition. Dr. Townley suggested that the work may have been published by his direction. There are copies in the British Museum, and in other Public Libraries.

* This has been conjectured to mean Sir John Cheke. Query, John Cawood, the printer?

Portions of the New Testament, in Latin.

1. Evangeliarum Quadruplex Latinæ versionis antiquæ seu Veteris Italicæ, nunc primum in lucem editum ex Codd. MSS. plusquam millenariæ antiquitatis, a Jos. Blanchino. Romæ 1749. Folio. 2 vols.

In the previous Volume (Part II. p. 504), I have particularly mentioned the *Vetus Italica*, by Peter Sabatier. The next in importance, of the Old Italic edition, is that of the Four Gospels by Blanchini. This work is taken from four genuine MSS. of this version. They were found at Corbie, Vercelli, Brescia, and Verona. The second is said to be the autograph of Eusebius the Martyr and Bishop of Vercelli. The editor is a native of Verona, and a priest of the Oratory. His work was published at the expense of John V. King of Portugal, at the instance of Cardinal Carsini, and it came forth under the protection of the Pope Benedict XIV., and was well received by Protestants, as well as by Roman Catholics. It is most elegantly printed, and ornamented with copperplates.

2. *Acta Apostolorum juxta exactissimā et postremam Erasmi, Roterod. recognitione (sine loco).* 1526. Quarto.

3. Sanctorum Apostolorum Acta ex Arabica translatione Latinè reddita per Fr. Junium Biturigem. *J. Mareschal.* Lugduni 1578. Duodecimo.
 4. Epistolæ Sti Pauli c̄ Scholiis, a J. Gagneio. *Apud S. Colinæum.* Parisiis 1538. Duodecimo.
 5. Epistolæ Canonicæ, *lit. gothice.* Parisiis (sine anno). Duodecimo.
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Coptic and Greco-Coptic New Testament.

1. Novum Testamentum Ægyptium, vulgo Copticum ex MSS. Bodleianis descripsit, cum Vaticanis et Parisiensibus contulit, et in Latinum Sermonem convertit, D. Wilkins. *Oxonii e Theat. Sheldon.* 1716. Quarto.

Of the Coptic version see *ante* p. 3, *et seq.* Its antiquity is indisputable, and portions only of the Old Testament have hitherto been published. The Rev. Mr. Tattam, whose labours in the formation of the Lexicon Ægyptiaco-Latinum, and in his edition of the twelve Minor Prophets, are well known, has just departed, with the sanction and assistance of the Government,

to travel in Egypt, and obtain either Coptic MSS. or copies of them, for the purpose of completing this ancient version of the Holy Scriptures. Dr. Wilkins, the editor of the Coptic Pentateuch, published in 1731, is also the editor of the New Testament which appeared at an earlier date, and is in the Memphitic dialect. It was published, at the expense of the University of Oxford, from a MS. in the Bodleian Library. The passage of the three witnesses, 1 John v. 7., is not in this edition.

2. Fragmentum Evangelii S. Johannis, Græco-Copto-Thebaicum, Sæculi IV. cum aliis reliquis è Museo Borgiano, ab Aug. Ant. Georgio. Romæ 1789. Quarto.

This fragment commences with John, chap. vi. ver. 29, and ends at chap. viii. ver. 31. The learned editor, Georgi, supposes it to have been written 1500 years ago. Like many other ancient MSS., it omits the passage in John viii. ver. 1—11, giving the story of the woman taken in adultery.

Armenian New Testaments.

1. Novum Testamentum Armenicè. Amstelodami 1668. Octavo.

The history of the Armenian version has been given in pages 13—17, *ante*. The translation of the New Testament has the highest approbation of La Croze. The edition of 1668 is from the Bible of 1666, and put forth by the same editor—USCAN.

2. *Novum Testamentum Armenicè.* Amstelodami 1698.
Duodecimo.

A reprint of the preceding.

3. *Novum Testamentum Armenicè.* Constantinopoli
1702. Octavo.

Another edition

4. *Novum Testamentum Armenicè.* Petropoli 1814.
Octavo.

Five thousand copies of this edition were printed by the Russian Bible Society, with the aid of the British and Foreign Bible Society. The work was undertaken in 1813, and completed in the ensuing year; the revision of the type being intrusted to Joseph Joannis, the Armenian Archdeacon of Astrachan, and superintendent of the Armenian printing-office at St. Petersburg. Another edition was printed at the same press in 1817.

Irish New Testaments.

The anxiety felt and expressed by Queen Elizabeth that the New Testament should be translated into the Irish language is well known (see page 24, *ante*), and the translation was undertaken by John Kearney, Nicholas Walsh, and Nehemiah Donnellan; but the version was never printed. It was most probably made from the English. Another, however, from the Greek, was made by William Daniel, or O'Donnel, Archbishop of Tuam, and published in 1602. The efforts of the Hon. Robert Boyle to promote this and other editions, have been already stated in the account of "Irish Bibles," and little more is therefore here necessary than to specify the separate editions of the New Testament. These, although of modern date, must be introduced in this place, in accordance with the order preserved in the history of the versions.

1. Tiomna Nuadh. Novum Testamentum Hibernicè
Londini 1681. Quarto.
2. Tiomna Nuadh. Lunnyng (London) 1763. Octavo.
3. Tiomna Nuadh. London 1810. Duodecimo.
4. Tiomna Nuadh. Shacklewel 1810. Duodecimo.

The latter two editions, which have the version from Bishop Bedell's Bible, were printed at the expense of the British and Foreign Bible Society.

Syriac and Syriac and Latin New Testaments.

The history of the Syriac versions, the Peshito, and the Philoxenian, have been given at p. 37, *ante*, and also a collation of some MSS. of the Old and New Testament in these versions.

1. Novum Testamentum Syriacè. Viennæ Austriæ,
(1555.) Quarto. 2 vols.

The EDITIO PRINCEPS of the Syriac New Testament. The version is the Peshito, and made from two ancient manuscripts, one containing the Gospels, the other the Acts of the Apostles. The former of these is in the Imperial Library at Vienna, Codex Lambeccii, 258. The edition does not contain either the last two Epistles of St. John, the 2nd Epistle of St. Peter, the Epistle of St. Jude, or the Book of the Revelations; nor does the ancient Peshito version give the story of the adulteress or the passage of the three witnesses. The former was printed in the London Polyglott, from a MS. in the possession of Archbishop Usher. The preface contains some interesting particulars of the edition, and the persons engaged in its formation. These were, J. Albert Widmanstadt, Moses of Mardin,* Catholic bishop of Mesopotamia, and William Postel. Moses of Mardin was a

* See his life in Assemani Biblioth. Orient. tom. I. p. 535.

Maronite priest, sent by the patriarch Ignatius to Pope Julius III., in 1552, to acknowledge the Roman Pontiff, and to obtain the printing of the Syriac Testament, that it might be generally dispersed through the East; and he brought with him the MSS. above alluded to. Great difficulty was, however, experienced in obtaining a person competent to the task, until Widmanstadt was procured for the revision of the work. He induced the Emperor Ferdinand I. to defray the expense of the undertaking, and 1000 copies were printed, one half of which the emperor reserved to himself for sale, 300 he sent to the two Syrian patriarchs, and to Moses of Mardin he gave the remaining 200 copies, together with 20 dollars; which copies Moses disposed of prior to his return to Syria.

John Albert Widmanstadt was a native of Nalinga, in the district of Ulm, in the circle of Suabia. He studied Greek under the celebrated Reuchlin, and attended the lectures of Jonas of Tübingen. From the preface to the Syriac New Testament, we learn that, accompanying the court of Charles V. to Bologna, in 1529, he lodged in a house adjoining a monastery, where *Theseus Ambrosius*, a learned and aged civilian, then resided. One day, visiting the monastery, he accidentally met a venerable old man, whom he courteously saluted. It was *Theseus* himself, who, entering into conversation with him, and learning his desire to examine the literary treasures of the house, readily undertook to assist him. Having conducted Widmanstadt into the library, Theseus opened the doors of one of the book-cases, and, taking out a Syriac MS. of the Gospels, said, with a sigh, "My friend! I have for fifteen years devoted myself to these studies, and have loved them hitherto without a rival. But how earnestly do I wish that I could meet with some one of a prompt and ready genius, who would be willing to acquire from one whose days are nearly ended, and would transmit to others, the knowledge of a language consecrated by the holy

lips of Jesus Christ." Widmanstadt professed himself to be ready to undertake the task, and, as far as opportunity would permit him, to endeavour to fulfil the desire of the good old man, if he would afford him his assistance in acquiring the language. Theseus accordingly instructed him during his stay at Bologna; so that, by indefatigable application, he soon became a proficient in the Syriac tongue, in which he was afterwards perfected by Simeon, bishop of the Syrians of Mount Libanus.* He died in 1559, and his library was purchased by the Duke of Bavaria.

William Postel assisted Widmanstadt and Moses of Mardin, in the formation of the matrices for the types of this edition. He was a native of Normandy, and celebrated as one of the most distinguished linguists of the sixteenth century. He was Regius Professor of the mathematics and languages in the University of Paris. He travelled much in the East, procured Oriental MSS. for the royal library, and, after an absence of sixteen years, returned to Venice, and there put forth several singular and mystical opinions, which subjected him to the charge of heresy, and he was compelled to escape into Germany, but returned to France, having abjured his errors. He, however, relapsed into them, and, by a decree of Parliament, was banished to the monastery of St. Martin, where he died in 1581 at a very advanced age. The date of the first Syriac New Testament is derived from that affixed to the address to the Emperor Ferdinand.

2. *Novum Testamentum Syriacè. Michael Zimmerman, Viennæ Austriæ, 1562. Quarto.*

The same edition as the preceding.

* Townley's *Illustr. of Bibl. Lit.* I, 24. See also Le Long, *Bibl. Sacred Masch* Vol. I. partis II. p. 78.

3. Novum Testamentum Syriacè. *Chr. Plantini*, (Antwerpiæ, 1574.) Octavo.

Edition taken from the Antwerp Polyglott, with the various readings collected by Raphelengius from a Cologne MS.

4. Novum Testamentum Syriacè. *C. Plantini*, Antwerpiæ, 1574. 18mo.

Another edition, expressed in the Hebrew character.

5. Novum Testamentum Syr. et Lat. A Mart. Trostio. Cothenis Anhalt. 1621. Quarto.

Carefully edited by Trost, and taken from five different editions. The Latin version is that of Tremellius. The various readings in this edition were afterwards printed in the London Polyglott.

6. Novum Testamentum Syr. et Lat. A M. Trostio. Cothenis Anhalt. 1622. Quarto.

7. Novum Testamentum Syriacè. *Ex officina C. Plantini*. Antwerpiæ 1655. Duodecimo.

From the Antwerp Polyglott; expressed in the Hebrew character.

8. Novum Testamentum Syriacè. A Ægidio Gutbirio.
Hamburgi 1663. Octavo.

The first edition by Gutbier, and made from the preceding editions. It is generally used in Germany. The passages of the story of the adulteress and the three witnesses are inserted. It is furnished with a Lexicon.

9. Novum Testamentum Syriacè. A Ægidio Gutbirio.
Hamburgi 1664. Octavo.

The second edition of Gutbier.

10. Novum Testamentum Syriacè. A Ægidio Gutbirio.
Hamburgi 1667. Duodecimo.

The third edition.

11. Novum Testamentum Syriacè. *Ex officina J. Holst.*
Sulzbaci 1684. Duodecimo.

This is expressed in the Hebrew character, without points, and is furnished with the Lexicon of Gutbirius. The editor was Christian Knorre. It is formed upon the Plantin editions.

12. Novum Testamentum Syriacè. A Ægidio Gutbirio.
Hamburgi 1706. Duodecimo.

13. *Novum Testamentum Syriacè, cum versione Latina, curâ J. Leusden et Car. Schaaf. Lugduni Batav. 1709. Quarto.*

An esteemed edition, highly praised by Michaelis : the second by the editors. The Lexicon attached to it is very useful, being a sort of Concordance to the New Testament. Charles Schaaf was a Dutchman, a teacher of the Oriental languages, and died in 1729. Of Leusden, see Vol. I., Part II., p. 172.

14. *Novum Testamentum Syriacè. Norimbergæ, sumtibus Wolfangi, Maur. Endteri 1715. Duodecimo.*

The same as the Sulzbach editions, and expressed in the Hebrew character.

15. *Novum Testamentum Syriacè, cum versione Latina, curâ J. Leusden et C. Schaaf. Lugduni Batav. 1717. Quarto.*

The third and best of this edition.

16. *Novum Testamentum Syriacè. A Ægidio Gutbirio. Francofurti 1731. Octavo.*

The same as the editions of 1667 and 1706.

Syriac and Arabic New Testament.

Novum Testamentum Syriacè et Arabicè, jussu Sacræ
Congregationis de propagandâ Fide, ad usum Ecclesiæ
Nationis Maronitarum edita (à Fausto Nairono) Romæ,
S. C. P. F. 1703. Folio. 2 vols.

This splendid edition was made by a careful revision of various editions, of which Le Long specifies no less than fourteen.

Syriac portions of the New Testament.

1. Epistola S. Pauli ad Colossenses, Syriacè. Edita ab
J. C. W. Vitebergæ 1702. Quarto.

The editor was John Christopher Wichmanshausen.

2. Epistolæ IV. Petri 2nda, Johannis 2nda et 3tia, et Judæ
Fratris Jacobi una, ex celeberr. Biblioth. Bodleianæ,
Oxoniensis MS. exemplari nunc primum depromptæ

et caractere Hebræo, versione Latina, notisque quibusdam insignitæ opera et studio Edw. Pococke, Angli Oxoniensis, Lugd. Batav. *ex Off. Bon. Abr. Elzevir*, 1630. Quarto.

The editor was uncertain of the date to which the MS. referred to may be fixed. Michaelis looks upon it as modern. The books are not to be found in any ancient Syriac Peshito MSS.

2. Apocalypsis S. Johannis ex MS. Exempl. e Biblioth. cl. viri Josephi Scaligeri deprompta, edita caractere Syro et Hebræo cum versione Latina et notis, opera et studio Ludov. de Dieu. Lugd. Batav. *ex. Typog. Elzevir*, 1627. Quarto.

A preface gives a particular account of the MS., but the author of the version is unknown. The Syriac and Hebrew are printed parallel to each other at the top of the page, and the Greek and Latin in a similar manner below. Michaelis says it was brought from the peninsula of India, on this side of the Ganges, and that it is very faulty. Asseman supposes the author to have been Maraba, or Abba, a Primate of the East, between the years 535 and 552.

Arabic New Testaments.

The Arabic versions are to be referred to various times between the seventh and the eleventh centuries. Their importance is insignificant. See page 56 *ante*.

1. Novum Testamentum Arabicè. Ex Bibliotheca Leidensi, edente Thoma Erpenio. Leidæ, in *typographia Erpeniana linguarum orientalium*, 1616. Quarto.

This edition is much esteemed. Erpenius thought most highly of Scaliger's MS. in the Leyden Library (*manu exarato* in Monasterio S. Joannis in Thebaidos deserto, A. C. 1342). He copied it so accurately that he has even given the grammatical errors.

2. Novum Testamentum Arabicè. Item Decalogus, e capite xx Libri Exodi. Exaratum, anno 1727. Quarto..

Of this edition 10,000 copies were printed. It was undertaken upon the representations of Salomon Negri, a native of Damascus, made to the London Society for Promoting Christian

Knowledge. None of the copies were sold in Europe—a few only were given away as presents. The passage in I John v. 7, is admitted. It is of no critical importance.

3. Novum Testamentum Arabicè. Londini 1820.
Octavo.

An edition by the British and Foreign Bible Society, formed upon the Roman edition of 1671. See page 57 *ante*.

Portions of the Arabic New Testament.

1. 2. Sacrosancta Quatuor Jesu Christi, D. N. Evangelia, Arabice scripta, Latine reddita, figurisque ornata. Romæ, *ex typographia Medicea*, 1590-1. Folio.

There are two distinct copies of this work from the Medicean printing house, having the date of 1590 on the title, and 1591 in the subscription. One of the copies only has a Latin version, which is printed interlinearly with the Arabic text. It is taken from the Vulgate; but somewhat altered to accommodate it to the Arabic. Michaelis suggests that it was for the use of the Missionaries. The woodcuts by Lucas Pennis, from the designs

of Ant. Tempesta, are badly executed. This is the EDITIO PRINCEPS of the Arabic Gospels. From what MS. it was taken is unknown. The authority I have just quoted says it must have been long and generally known in Asia, and Erpenius states that it has a great resemblance to Scaliger's MS., from which he printed his Gospels, with the exception of the first thirteen chapters of St. Matthew. Michaelis decides that it was taken from the Greek; but Simon is of a different opinion. Bishop Marsh says the version must have been made before the eleventh century.

3. D. Johannis Apostoli et Evangelistæ Epistolæ omnes, Arabicæ ante aliquot, secula factæ, ex antiquiss. MS. exempl. descriptæ, et nunc demum Latinæ redditæ, opera et studio Wilhelmi Bedwelli Haslingburgensis A Saxonis. *Ex officina Plantiniana Raphelengii*, 1612. Quarto.

4. Epistola Pauli ad Galatas Arabicè et Latinè. Heidelbergæ, excudebat Jacob Mylius, 1583. Quarto.

This work is accompanied by a *Compendium Grammatices Arabicæ*, by N. S. Bopard.

5. Epistola ad Titum Arabicè cum Joannis Antonidæ interlineari versione Latina, ad verbum. *In Off. Plant. Raphelengii*, 1612. Quarto.

In the preface, the author speaks in the following manner :—
 “Nactus sum hanc epistolam beneficio doctiss. viri—Matthæi
 Sladi.—Acceperat autem ille Oxoniæ, *transcriptam a Josepho*
Abudacno Ægyptio.

Anglo-Saxon and Gothic New Testaments.

All the translations of the New Testament are from the Old Latin, and therefore of value in determining the readings of that version. Portions only have hitherto been published.

1. The Gospels of the Fower Evangelistes, translated in the old Saxon's tyme out of Latin into the vulgare tounge of the Saxons. *J. Daye*, London, 1571. Quarto.

This edition of the Books of the Evangelists is taken from a MS. which formerly belonged to Archbishop Parker, and is now in the Bodleian Library. The author is unknown. The English version, which accompanies it, is from the Bishop's Bible, and the work was published by the celebrated martyrologist, John Foxe.

2. Quatuor Evangeliorum versiones perantiquæ duæ, Gothica scilicet, et Anglo-Saxonica, edidit Fr. Junius, acced. Glossarium Gothicum, &c. Dordrecht 1665. Quarto.

This edition consists of a revision of the preceding Anglo-Saxon version, accompanied by the first printed fragment of Ulphilas's Mæso-Gothic version, edited by Francis Junius and Thomas Marshall. A second edition was published at Amsterdam in 1684.*

3. St. Matthew, the Gothic Gospel of, with the corresponding English or Saxon, from the Durham Book of the eighth century. By Samuel Henshall. London, 1807. Octavo.

The MS. known by the title of the Durham Book is deposited in the Cottonian Library in the British Museum. An account of this interesting antiquity is given at page 69 *ante*. Mr. Henshall was Rector of St. Mary, Stratford Bow, Middlesex, and he first published this Gospel in a work entitled "The Etymological Organic Reasoner." In this edition the Gospel is accompanied by the Gothic version, from the Codex Argenteus, and the various readings of the Rushworth Gloss are given.

* Of Ulphilas and the Gothic version, see page 73, *ante*.

Georgian New Testament.

1. Novum Testamentum Georgicè. Petropoli, 1819.
Quarto.

In 1815 an edition of the New Testament in the Georgian language, and in the church character, was undertaken by the Moscow Bible Society, and superintended by the Georgian Metropolitan Ion, and the Archbishop Pafnut, both of whom were residents at the Kremlin. It was for distribution in Georgia, Imeretta, Mingrelia, &c., and executed with types that had fortunately escaped the conflagration of Moscow in 1812. Five thousand copies were rapidly disposed of, though the character in which it was printed was not familiar to the majority of the Georgians. It was therefore resolved by the St. Petersburg Bible Society to execute an edition in the civil, not the ecclesiastical, character ; and Prince George, one of the sons of the late King Heraclius, furnished some MSS. in this character, and assisted Dr. Pinkerton in getting the punches cut in steel, and types cast according to these, and the present work was thus completed. The British and Foreign Bible Society assisted, by a grant of money, to the promotion of this undertaking.

Slavonic New Testament.

Of the Slavonic version a full account has already been given (see page 241, *et seq.*) There is only one copy of the New Testament in the Library.

1. Novum Testamentum Slavonicè. Petropoli, 1817.
Duodecimo.

Printed and stereotyped by the St. Petersburg Bible Society,
aided by a grant from the British and Foreign Bible Society.

German New Testaments.

1. Das Neue Testament Deutsch. Novum Testamentum
Germanicè. Wittemberg, 1522. Folio.

The EDITIO PRINCEPS of Martin Luther's version. This translation is well known to have been made in the castle of Wartburg during his confinement there. It was from the Greek, and submitted to the revision of Melancthon. The order in which the several books were translated has been stated: first, St. Matthew, then St. Mark, the Epistle to the Romans, &c. Luther had so well prepared himself for this labour, that he accomplished the whole of the translation of the New Testament within a year, and it was published at a cheap rate, that its use might be the more extensively diffused. The demand was equal to the value of the work, and before a year expired a second edition was required. (See page 85 *ante*.)

2. Das Neue Testament Deutsch. Delfft 1524. Octavo.

3. Das Neue Testament Deutsch. Deventer, 1532.
Duodecimo.

4. Das Neue Testament Deutsch. J. A. Bengel. Stuttgart, 1769. Octavo.

5. Das Neue Testament Deutsch, von J. O. Thiess.
Leipsic, 1794. Octavo. 3 vols.

6. Das Neue Testament Deutsch, von G. F. Seiler.
Erlangen, 1806. Octavo. 2 vols.

Portions of the German New Testament.

1. Epistolen ã Evangelien. Daventriæ, 1496. Quarto.
 2. Das Evangelibuch. *J. Gruningen*, Strasbourg 1515.
Folio.
 3. Evangelien und Epistolen. 1543. Folio.
 4. Evangelien und Epistolen. (Illustrated by J. U.
Krauss). Augspurg, 1706. Folio.
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French New Testaments.

In the preceding account of French Bibles, much has been said relative to the translators and the translations of the New

Testament, to which the reader is referred. The first translation of the New Testament into French was published in folio, at Lyons, by Bartholomew Buyer, without any year being expressed, but it is considered to have been about 1477. This book is of extraordinary rarity. A copy of it is in the Althorp Library.

1. Le Nouveau Testament. Anvers, 1532. Duodecimo.

This is the version attributed to Le Fevre. (See Vol. I. part II. page 107, and page 106, *ante*.)

2. Le Nouveau Testament. 1543. Duodecimo.

3. Le Nouveau Testament. 1552. Duodecimo.

4. Le Nouveau Testament. *G. Rouille*, Lyon, 1554.
Duodecimo.

The Genevan translation.

5. Le Nouveau Testament. *J. de Tournes*, Lyon, 1558.
Duodecimo.

The same.

6. Le Nouveau Testament. A Geneve *de l'Imprimerie de Jaques Bourgeois*. 1568. Folio.

(See page 170 *ante*.)

7. Le Nouveau Testament. A Geneve *par Pinereul*. 1568. Duodecimo.

8. Le Nouveau Testament. Paris, *par Monstroeil*. 1598. Octavo.

9. Le Nouveau Testament. A Sedan, 1622. Duodecimo.

10. Le Nouveau Testament. *H. Jacob*, Sedan, 1633. Duodecimo.

11. Le Nouveau Testament. Charenton, 1658. Duodecimo.

A Protestant edition.

12. Le Nouveau Testament. A Leide *chez Phillippe le Cröy*. 1665. Duodecimo.

13. 14. Le Nouveau Testament, par D. Amelote, Paris.
1666. Quarto and Duodecimo.

This is the first edition by Denys Amelote. It is a new translation from the Vulgate, with occasional corrections from the Greek. The notes are short. Amelote was a priest of the Oratory. He dedicated his work to Hardouin le Perefixe, archbishop of Paris. He was born at Saintonge, in 1606, and died at Paris, in 1678.

15. Le Nouveau Testament. A Mons, *chez Gaspard Migeot*, 1667. Duodecimo.

De Sacy's Testament was originally begun by Antoine Le Maistre, a celebrated pleader, born at Paris in 1608, and he died at the age of 50. He connected himself with the Jansenists, and after his death Anthony Arnould, a doctor of the Sorbonne, continued his translation along with Louis Isaac Le Maistre, the brother of Anthony, who was generally called De Sacy. Permission to print this edition at Paris could not be obtained, the faculty of divinity opposing it; and it was therefore put forth (it is supposed at Amsterdam) in 1667, with the permission of the Archbishop of Cambray and the privilege of the King of Spain, and marked as published at Mons, from which circumstance it is very generally known as the Mons, or Montese version. The edition was condemned by Pope Clement IX., and afterwards by Innocent XI. and by other subsequent authorities.

16. 17. Le Nouveau Testament. Mons 1668. Quarto
and Duodecimo.

18. Le Nouveau Testament. A Charenton, *par Etienne Lucas*, 1668. Duodecimo.

Protestant edition.

19. Le Nouveau Testament. Par Antoine Godeau, a Paris, 1668. Octavo.

The first edition by this editor, who was Bishop of Vince. It is, however, rather a paraphrase than a translation. The explanatory terms are abundant. The Bishop published a Church History in French, the first of its kind in that language. He died of a fit of apoplexy, April 17, 1671.

20. Le Nouveau Testament. Par A. Godeau, Paris, 1672. Duodecimo.

The second edition of Godeau's Testament.

21. Le Nouveau Testament. Mons 1672. Duodecimo.

22. Le Nouveau Testament. Mons 1677. Quarto.

23. Le Nouveau Testament. A Charenton 1678. Duodecimo.

24. Le Nouveau Testament. Clement VIII. Par Amelote, Paris 1686. Duodecimo.

A Catholic edition.

25. Le Nouveau Testament, traduit par les Théologiens de Louvain, Bourdeaux 1686. Octavo.

Of this very rare edition of the New Testament four copies only are known, the impression having been directed to be destroyed. I purchased it at the sale of Cæsar de Missy's Books and MSS. for the sum of £24. The other copies are in the possession of the Duke of Devonshire, in the Library of the Dean and Chapter of Durham, and in the Archiepiscopal Library at Lambeth. Its publication took place at a time when controversy ran high between the Catholics and Protestants, and this edition was put forth as the production of the Doctors of the Louvain, and its accuracy was attested by the Archbishop of Bourdeaux. The fraud attempted was, however, soon detected, and the edition was doomed to destruction. A great number of passages are perverted from the truth, evidently by design, to favour the dogmas of the Roman Catholic Church. Bishop Kidder published a tract containing reflections on this translation, which appeared at London in 1690, in quarto. To this I refer the reader for a very particular examination of the edition; it may suffice here to allude to two passages only, from which its character can be estimated:—Acts xiii. 2—" *Or comme ils offraient au Seigneur le Sacrifice de la Messe;*" Corinthians iii. 15, after "*il sera sauvé*" follows "*par le Feu de Purgatoire.*"

26. Le Nouveau Testament. Mons 1688. Duodecimo.

27. Le Nouveau Testament. Rayaumond, a Bruxelles, 1691. Octavo.

28. Le Nouveau Testament, expliqué par des Notes sur la Version ordinaire des Eglises Reformées. Avec une preface generale, par David Martin. A Utrecht, chez *F. Halma et G. Van de Water*. 1696. Quarto.

A Protestant edition, much esteemed.

29. Le Nouveau Testament. Avec une Explication tiré des S. S. Pères. Paris 1697 — 1703. Duodecimo.

Catholic edition. (See page 170 *ante*.)

30. Le Nouveau Testament. Mons 1697. Duodecimo.

31. Le Nouveau Testament. *P. et. J. Bleau*, Amsterdam 1697. Duodecimo.

A Protestant edition.

32. Le Nouveau Testament. Par Rayaumont. Bruxelles 1698. Duodecimo.

33. Le Nouveau Testament. A Amsterdam, *chez P. Mortier*. 1699. Duodecimo.

The Genevan translation.

34. Le Nouveau Testament. Mons 1699. Octavo.

35. Le Nouveau Testament. Trevoux 1702. Duodecimo.

36. Le Nouveau Testament, traduit sur l'original Grec, avec des Remarques. Par Jean le Clerc. Amsterdam 1704. Quarto.

37. Le Nouveau Testament. Mons 1704. Duodecimo.

38. Le Nouveau Testament. Amsterdam 1704. Folio.

The Genevan translation.

39. Le Nouveau Testament, par Basnage. Amsterdam
1705. Quarto.
40. Le Nouveau Testament. Londres 1706. Octavo.
41. Le Nouveau Testament selon la Vulgate, par Ch.
Huré. Paris 1709. Octavo.
42. Le Nouveau Testament. Mons 1710. Duodecimo.
43. Le Nouveau Testament. Paris 1712. Duodecimo.
44. Le Nouveau Testament, traduit sur l'original Grec.
Avec des Notes literales, &c., par Messrs. Beausobre
et Lenfant. A Amsterdam, chez *Pierre Humbert*. 1718.
Quarto. 2 vols.
45. Le Nouveau Testament, par Aug. Calmet. Paris
1725. Duodecimo. 7 vols.
- (See page 173, *ante*.)
46. Le Nouveau Testament, par De Sacy. Bruxelles
1725. Duodecimo. 15 vols.

47. Le Nouveau Testament. A Geneve, chez *Fabri et Barillot*. 1726. Quarto.

48. Le Nouveau Testament, avec des Reflexions Morales sur chaque verset. A Amsterdam 1727. Duodecimo. 8 vols.

In the 17th century, many Catholic versions of parts of the Bible appeared. They were chiefly the Psalms, Proverbs, &c.; but Pasquier Quesnel published in 1693-4, in 4 vols. 8vo., a new edition of the French New Testament, with his Moral Reflections, which gave rise to considerable excitement, being as much praised by some as censured by others. They originally appeared as relating to the Four Evangelists, and were published in 12mo., at Paris, in 1671. His Testament was published at Bruxelles. It led to great disputes between the Jesuits and the Jansenists; and it was frequently condemned and proscribed by various authorities, until at length it was solemnly anathematized by Pope Clement XI. The author was a man of remarkable powers of mind. He was born at Paris, July 14, 1634, and he died at Amsterdam, Dec. 2, 1719, in his 86th year.

49. Le Nouveau Testament, selon la Vulgate. Paris 1731. Duodecimo. 2 vols.

50. Le Nouveau Testament, par Quesnel. Amsterdam 1736. Octavo. 8 vols.

51. Le Nouveau Testament, sur l'original Grec. Par MM. Beausobre et Lenfant. A la Haye 1741. Quarto. 2 vols.

To this edition it is necessary to add “*Remarques historiques, critiques, et philologiques,*” published 1742. Quarto.

52. Le Nouveau Testament, par MM. Beausobre et Lenfant. Ulmæ 1771. Octavo.

53. Le Nouveau Testament, selon la Vulgate. Rouen 1788. Duodecimo.

54. Le Nouveau Testament, traduit par M. De Sacy. Paris (*Didot*) 1793. Octavo. 4 vols.

This copy is on LARGE PAPER. The engravings are very beautiful, after fine plates by Moreau.

55. Le Nouveau Testament, par les Professeurs de Genève. A Genève 1802. Octavo.

56. Le Nouveau Testament. Edinbourg 1806. Duodecimo.

57. Le Nouveau Testament. Londres 1837. Duodecimo.

58. Le Nouveau Testament. Southampton 1807. Duodecimo.

59. Le Nouveau Testament, par De Sacy. *Didot*, Paris 1816. Octavo.

60. Le Nouveau Testament. Lond. 1807. Duodecimo.

Ostervald's version. Published by the British and Foreign Bible Society.

New Testaments in French and Dutch, German and English.

1, 2. Le Nouveau Testament, Fr. Angl. et Holland. Amsterdam 1684. Octavo and Duodecimo.

3. Le Nouveau Testament, Fr. et Angl. Amsterdam 1700. Octavo.

4. Le Nouveau Testament, Fr. et German. Berlin 1742.
Octavo.
5. Le Nouveau Testament, Fr. et Angl. London 1817.
Duodecimo.

Printed by the British and Foreign Bible Society.

Portions of the New Testament in French.

1. Les Saintes Evangelistes. *S. De Colines*, Paris 1523.
Octavo.

The version of Le Fevre.
2. Les Saintes Evangelistes. Paris 1697. Duodecimo.
5 vols.

Italian New Testaments.

1. Il Nuovo Testamento, nuovamente rividetto e ricorretto. Genevæ, *appresso gli heredi d'Eustachio Vignoni*, 1596. Duodecimo.

The version of Brucioli. (See page 184—195, *ante*.) The first edition of Brucioli's translation was published in 1530.

2. Il Nuovo Testamento, tradotto da Giovanni Diodati. Genevæ 1608. Duodecimo.

The first edition of Diodati's version. (See page 185, *ante*.)

3. Il Nuovo Testamento, tradotto da Giovanni Diodati. In Haerlem, *appresso Jacob Albertz*, 1665. Duodecimo.

4. Il Nuovo Testamento, dell' originale Greco fedelmente vulgarizzato da Giovan Gotlobbe Glicchio. In Altenburgo, e Lipsia presso di Paolo Ēmanuelo Richter, 1743. Duodecimo.

5. Il Nuovo Testamento. Shacklewell 1811. Duodecimo.

Diodati's version.

6. Il Nuovo Testamento. Lond. 1821. Duodecimo.

Martini's version. (See page 205, *ante*.) Printed at the expense of the British and Foreign Bible Society.

Italian and Latin New Testament.

Il Nuovo Testamento, Latino e volgare diligentemente tradotto dal testo Greco e conferito con molte altre traduttioni volgari e Latine. In Lyone, *appresso Guillel. Rouillio*, 1558. Duodecimo.

Brucioli's version.

Portion of the Italian New Testament.

Il Nuovo Testamento. (Gospels and Acts of the Apostles only), s. l. a. a. Duodecimo.

Brucioli's version.

Spanish New Testaments.

1. El Nuevo Testamento. *En casa del Ricardo del Campo*, 1596. Octavo.

This is the version of Cassiodorus Reyna. (See page 227, *ante*.)

2. El Nuevo Testamento, que es, los escriptos Evangelicos y Apostolicos, revisto y conferido con el texto Griego, por Cypriano de Valera. En Amsterdam, *en casa de Henrico Lorençi*. 1625. Duodecimo.

The version of Cyprian de Valera. (See page 231, *ante*.)

3. El Nuevo Testamento, nuevamente sacado a luz, corregido y revisto, por Dn. Sebastian de la Enzina. En Amsterdam, *impresso por Jacobo Borstio*, 1708. Duodecimo.

The version of Cassiodorus Reyna, revised by Enzina.

4. El Nuevo Testamento. Madrid 1797. Octavo.
4 vols.

This is the version of Phelipe Scio de San Miguel. (See page 235, *ante*.)

5. El Nuevo Testamento. Shacklewell 1821. Duodecimo.

The version of Scio, published by the British and Foreign Bible Society.

6. El Nuevo Testamento, por Don Felix Torres Amat. Lond. 1825. Octavo.

English New Testaments.

1. The Newe Testament, dylygently corrected and compared with the Greke by Willyam Tyndale, and fynnesshed in the yere of oure Lorde God, A.M.D. and XXXIIII. in the moneth of Novembre. *Imprinted at Antwerp, by Marten Emperour.* Duodecimo.

Imperfect. This edition has a preface against Joy, who, it is presumed, had been engaged by the Flemish booksellers to correct some former edition, and into which many errors had been admitted. The British Museum Library has three copies, one on white, one on yellow paper, and a third on vellum, which has illuminations, and belonged to the unfortunate Queen Anne Boleyn. A specimen of the version is given in the Appendix to Dr. Cotton's List of English Bibles, &c. William Tyndale translated the New Testament from the Greek into English, and opposed himself to the prevailing opinion that it was unlawful for the Laity to have the Scriptures in their mother tongue, or that, having it, they would necessarily become heretics and rebels. The enterprise was not unattended by danger; and Tyndale attempted for a long time, but in vain, to gain admission into the Bishop of London's (Dr. Cuthbert Tonstall) house, where, he conceived, he might safely engage himself upon such an undertaking. In Tyndale's time there were few Greek scho-

lars, and he had hoped that this would have operated in his favour with the Bishop. Furnished, however, with an annuity of £10, given to him by a wealthy citizen, Mr. Humphrey Monmouth, he withdrew to Antwerp to make his translation, in which he was assisted by John Fry and William Roye, who, together, compared the different texts; and the Testament was finished and printed in 1526, in a small 8vo. volume, without any name being affixed to it. Copies were sent over to England, and eagerly sought after; intelligence of which reaching the Bishop of London, he ordered all copies to be delivered up to be burnt; and, through the agency of a merchant, a friend of Tyndale's, of the name of Packington, the Bishop purchased all the remaining copies of the edition. Two only, and these imperfect, are known to be in existence, one of which is in the Baptist Museum at Bristol, and the other, discovered by Dr. Cotton, in the Library of St Paul's. Cochläus, in "*Actis Martini Lutheri ad An. 1526*," (p. 132), gives a story which appears to relate to this edition, and to show that it was made in Germany with the view of favouring Lutheranism. Lewis treats this account with contempt, and as totally undeserving of credit; but Mr. Thomas Rodd, of Newport Street, met with a fragment of an edition of the New Testament, printed in 1526, which seems to confirm the statement of Cochläus. This fragment seems to prove that the translation was made, in some places, from the German version of Luther. William Roye, the assistant of Tyndale, in his "*Rede me and be not wrothe*," gives some details respecting the work, and he particularly notices a passage in the Prologue which gave great offence to Bishop Tonstall. This Prologue does not appear in the two known copies of the Testament of 1526 in this country, and it is admitted into Tyndale's works.* According to Cochläus, the

* See Pathway to Scripture.

translation was made while Tyndale was with Luther in Germany, and this accords with Sir Thomas More's statement; who, in his acute and witty dialogue, in which Tyndale's New Testament is attacked, and some parts of the translation ridiculed, gives, as a reason in favour of burning the work, that "at the tyme of this translacyon, Hycheus (i. e. Tyndale) was with Luther in Wyttenberge, and set certayne glosys in the margent, framed for the settinge forthe of that ungracyous secte." Tyndale replied to Sir T. More with considerable ability. From 1526 to 1534 Tyndale printed no edition of the New Testament, but during those eight years the Dutch printers put forth several, which abound with errors.

2. The Newe Testamente. By Myles Coverdale. 1535.
Folio.

This is a separate copy of the New Testament, from the first English Bible, of which see the account, page 281, *ante*.

3. The Newe Testament, yet once agayne corrected by
Willyam Tindale. Printed in the yere of our Lorde
God, M. D. and XXXVJ. Quarto.

Imperfect. This appears to be the edition which Herbert thinks was printed by John Goughe, a copy of which is in the British Museum, and other public libraries.

4. The Newe Testament of our Savioure Jesu Christ, newly and diligently translated in to Englysshe, by Thomas Mathew, with Annotations in the mergent, to helpe the Reader to the understāyding of the Texte. Set forth with the Kynge's moost gracious Lycense. Anno M.D.XXXVIII. Quarto.

Matthew's version, printed by Peter Treveris, at Southwark.

5. The New Testament, &c. Prynted in the yere of oure Lorde God, M.D.XXXIX. Quarto.

This edition is by the recognition of Richard Taverner. (See page 302, *ante*.)

6. The New Testament, &c. faythfully translated oute of the Greke, with the Notes and Expositions of the darke places therein. London, by *Richard Jugge*. (1552.) Quarto.

This is a revision of Tyndale's Testament, with wood cuts, some of which are extraordinary. In Matth. xiii. the Devil is represented with a wooden leg. There are copies in the libraries at Lambeth and St. Paul's.

7. The New Testament, conferred diligently with the Greke and best approved translations. Geneva, by *Conrad Badius*. 1557. Duodecimo.

This is the FIRST EDITION of the Genevan New Testament made by the Reformers,* and it is also the *first* in the English language in which the verses are distinguished by numerical figures. It is a rare book. Copies are in the British Museum, at Lambeth, the Bodleian Library, &c.

8. The New Testament. London, by *Richard Jugge*.
1573. Quarto.

A rare edition. It corresponds with No. 6.

9. The New Testament. London 1578. Quarto.

The Bishop's translation.

10. The New Testament, translated out of Greeke by Theodore Beza, and Englished by L. T. (Laurence Thomson). *C. Barker*, London 1580. Octavo.

This edition has also a translation of Beza's Notes.

11. The New Testament of Jesus Christ, faithfully translated into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other

* See page 307, *ante*.

Editions in divers Languages ; with Arguments of Bookes and Chapters, Annotations, and other necessarie helps for the better understanding of the Text, and specially for the Discoverie of the Corruptions of divers late Translations, and for cleering the Controversies in Religion in these Daies : In the English College of Rhemes. Printed at Rhemes, *by John Fogny*, 1582. Quarto.

This is the FIRST EDITION of the Rhemish Roman Catholic version, which was not made from the original Greek, but from the Latin. The translators were William Allen, Dr. Stapleton, Gregory Martin, and Richard Bristow. The notes were written by the latter, and were answered by George Withers in 1588. In Matthew xxvi. 26, the Protestants are called "adversaries," and in verse 28 they are called "hereticks."

12. The New Testament. *H. Bynneman*, Lond. 1583. Quarto.

13. The New Testament. London 1583. Quarto.

Beza's version, translated by L. Thomson.

14. The New Testament. *Christopher Barker*, London 1584. Quarto.

Not in Dr. Cotton's list.

15. The New Testament, by William Fulke, D.D.
London, *by the Deputies of Christopher Barker*, 1589.
Folio.

This is an edition in which both the Rhemish and the Bishop's versions are printed in parallel columns, with notes, so that it is easy to compare and estimate their respective merits. It is dedicated to the Queen, Elizabeth. Dr. William Fulke, who died in 1589, was a Puritan divine, and Master of Pembroke Hall, Cambridge. He published an answer to Gregory Martin, the principal translator of the Rhemish English translation of the Scriptures.

16. The New Testament. *C. Barker*, London, 1596.
Duodecimo.

Beza's version. Not in Cotton's list.

17. The New Testament. *Deputies of C. Barker*, London, 1599. Quarto.

Another of Thomson's edition of Beza's version.

18. The New Testament, by the Rhemish Douay College. Antwerp, *by Daniel Veruliet*, 1600. Quarto.

This is the second Rhemes edition. It has a new table of Heretical Corruptions. There is a copy in the Bodleian Library.

19. The New Testament, Rhemish and the Bishop's version, by W. Fulke. *Robert Barker*, London 1601. Folio.

The second edition of this work.

20. The New Testament. *Robert Barker*, London 1613. Quarto.

The Genevan version.

21. The New Testament. *Norton and Bill*, London 1618. Quarto.

Not in Cotton's list.

22. The New Testament, Rhemish, with Notes and a Confutation, by Thos. Cartwright. 1618. Folio.

Neither place where printed or name of the printer mentioned. The author died in 1603. He was a celebrated English Puritan, and born in 1535. His works display much learning, but they were not printed until after his death. His "Confutation" is considered as a powerful piece of controversial writing.

23. The New Testament, with Annotations and other Helps. Antwerp, by *James Seldenslach*, 1621. Duodecimo.

This is a Rhemish edition.

24. The New Testament. Antwerp, by *James Seldenslach*, 1630. Duodecimo.

Another Rhemish edition.

25. The New Testament. *Rob. Barker*, London 1621. Quarto.

26. The New Testament. *Rob. Barker*, London 1632. Folio.

- 27, 28. The New Testament. *Rob. Barker*, London 1633. Quarto.

There are two copies of this edition, which, together with the preceding two, are not noted by Cotton, in the Library, one of which is remarkable as being deficient several leaves—they are supplied in MS. by the great lexicographer, Dr. Samuel Johnson.

29. The New Testament. *Printed by Robert Young,*
Edinburgh 1636. 16mo.

This is a scarce edition. A previous one in 1633 had been put forth by the same printer.

30. The New Testament. Oxford 1679. Octavo.

Interleaved with MS. Notes.

31. The New Testament. *Bill, Newcomb, and Hills,*
London 1680. Octavo.

32. The New Testament. Oxford 1706. Quarto.

Interleaved with MS. Notes.

33. The New Testament, newly translated out of the Latin Vulgate, &c., with Annotations and Marginal Notes by C. N. C. F. P. D (Cornelius Nary Consultissimæ Facultatis Parisiensis Doctor). Dublin 1719. Octavo.

See Geddes's prospectus, p. 110.

34. The New Testament, with References under the words at length, so that the parallel passages may be seen at one view ; by the Rev. Francis Fox, M.A. London 1722. Octavo. 2 vols.

The author was a clergyman of the Church of England, and died in 1738. There are a few notes on some difficult passages. Usher's Chronology, and some other pieces, are added, which render this a useful publication.

35. The New Testament according to the antient Latin edition, with Critical Remarks upon the literal meaning in difficult places. From the French of Simon. Translated by W. Webster. London 1730. Quarto.

The critical ability of Father Simon cannot be questioned. Numerous scholars have testified to his distinguished acquirements, and his profound acquaintance with oriental literature. The translation is not free from imperfections, and the style is crude. Richard Simon was a priest of the Oratory, born in 1638, and died in 1712. He published a Critical History of the Old as well as of the New Testament, which gave rise to an extended controversy, and his work was suppressed by the authority of Chancellor Tellier. It was, however, printed under another form at Amsterdam, and several editions have been put forth.

36. The New Testament, translated out of the Latin by John Wicliffe, S. T. P. about 1378: to which is pre-

fixt a History of the Translations of the Holy Bible and New Testament, &c., into English, both in MS. and Print, and of the most remarkable editions of them since the Invention of Printing; by John Lewis, M.A. London 1731. Folio.

A hundred and fifty copies of this edition, to which a mezzotint engraving of the editor is attached, were printed. (See page 274, *ante*).

37. The Primitive New Testament (in four parts, translated, with a few Notes, by William Whiston). Stamford and London 1745. Octavo.

The four parts alluded to are thus arranged :—1. The Gospels and Acts of the Apostles are according to the Greek part of the MS. of Beza, the imperfections of which are supplied from the Vulgar Latin. 2. The fourteen Epistles of St. Paul are according to the Greek of the Clermont MS. 3 and 4. The seven Catholic Epistles and the Revelations of St. John, which are according to the Greek Alexandrian MS., as corrected by the collations of Dr. Mill. A Harmony of the Resurrection of Jesus Christ, according to Beza's double copy of the Four Gospels and Acts of the Apostles, is appended to the work. William Whiston was an eccentric, but very learned, clergyman of the Church of England, born in 1667 and he died in 1752. He was Professor of Mathematics at the University of Cambridge, from which, however, he was expelled on account of his Arianism.

38. The New Testament. 1750. Octavo.

A Rhemish edition. No place of printing.

39. The New Testament, carefully collated with the Greek and corrected ; divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin, and illustrated with Notes, critical and explanatory, by Richard Wynne, A. M. London 1764. Octavo. 2 vols.

This translation is said to be principally taken from Doddridge, as well as many of the notes, and it is esteemed a useful work. In the division of the work the author follows Bengelius.

40. The New Testament. *J. Baskett*, London 1769. Octavo.

41. The New Testament, or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English Tongue, with Notes and References by Mr. John Worsley, of Hertford. London 1770. Octavo.

Mr. Worsley was the Master of a Boarding School at Hertford, and a dissenter. The work has little pretensions to criticism.

42. The New Testament, with Explanations, by J. Ashton. London 1772. Octavo.

43. The New Testament, with Notes by Anselm Bayly. London 1774-6. Octavo.

(See Vol. I., part II., p. 206).

44. A New Translation of the New Testament, by Gilbert Wakefield. London 1791. Octavo. 3 vols.

This is the second edition, with many improvements, by an ingenious and elegant scholar.

45. An attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the sense of Philological and Explanatory Notes. Dublin 1796. Octavo.

This copy is interleaved, in 7 vols. quarto, with MS. notes by the Rev. H. Taylor.

46. A Translation of the New Testament from the original Greek, by Nathaniel Scarlett, with Notes. London 1798. Octavo.

Nathaniel Scarlett was a bookseller. This edition is said to be executed in conformity to the tenets of the Universalists, and presents many singular readings.

47. The New Testament, with Observations by W. Burkitt, abridged by Dr. Glasse. London 1806. Quarto.

Burkitt was an American. He was not much esteemed as a critic.

48. The New Testament. Sir D. H. Blair, Edinburgh 1806. Octavo.

49. The New Testament ; or, the New Covenant according to Luke, Paul, and John, published in conformity to the plan of the Rev. E. Evanson. London, *for J. Johnson*, 1807. Octavo.

Unitarian testament.

50. The New Testament. London 1808. Quarto.
2 vols.

This edition has the Paraphrase and Commentary by Dr. Daniel Whitby, a clergyman of the Church of England, who was born in 1638 and died in 1725. The work has been frequently printed, and is highly esteemed. The editor has been looked upon as one possessing great natural acuteness, and bringing to the interpretation of the Scriptures a large fund of most necessary knowledge. He is to be regarded as one of the most useful of all the commentators. He is the sworn enemy of Popery and Calvinism. If there be an exception to the work, it is that it is too controversial. His critical acumen was, however, very distinguished.

51. The New Testament. An improved version, on the basis of Archbishop Newcome's translation, with Notes. London 1808. Octavo.

This edition is generally attributed to the late Rev. W. Belsham, and is here published without the Notes. It has been the subject of controversy by Drs. Nares, Lawrence, and Magee, the Rev. T. Rennell, and others.

52. The New Testament. Wickliff's version, edited by the Rev. H. H. Baber. London 1810. Quarto.

For particulars relative to this edition, see page 274 ante.

53. The New Testament. London 1812. Quarto.

"A modern, close, and literal translation, with Notes."

54. The New Testament. Cambridge 1812. Octavo

Portions of the New Testament in English.

1. The New Testament, with the Paraphrase of Erasmus. London, by *Edw. Whitchurch*, 1548. Folio.

This volume contains only the Gospels and the Acts, with the commentaries and version of Erasmus : a second, containing the remainder of the New Testament, was printed in the following year.

- 2, 3. The Four Gospels and the Acts, with Notes, by Bishop Mann. Dublin 1781. Octavo.

A second edition was printed in 1783, a copy of which is also in the Library.

4. The Gospel of St. Matthew, translated by Daniel Scott, with Notes. London 1741. Quarto.

The translator is well known to the classical and literary world by his Appendix to the Thesaurus of Stephens. He was a dissenter of the Baptist denomination, and lived chiefly at Colchester. His work is important, as he has corrected the errors of Dr. Mill, in his Notes on St. Matthew.

5. St. Matthew ; a New Version, by Beausobre and Lenfant. Cambridge 1779. Octavo.

This is a translation from the French.

6. The Gospel of St. Matthew ; translated, with Notes, by Gilbert Wakefield. Warrington 1782. Quarto.

7. The Epistles of St. Paul ; a Paraphrase and Annotations upon, corrected and improved by Bishop Fell. London 1702. Octavo.

8. The Epistles of St. James, St. Peter, St. John, and St. Jude, and the Book of Revelations. Serampore Press, 1816. Octavo.

9. Epistles of St. Paul to the Galatians, Corinthians, Romans, and Ephesians ; a Paraphrase and Notes on, by John Locke. London 1707. Quarto.

Any production of the celebrated metaphysician and philosopher must be esteemed. This work was translated into German in 1763.

10. The Greek of the First Epistle of St. Paul to the Thessalonians, explained, by John Phillips. London 1751. Quarto.

This article can scarcely be admitted into this division of this work, as it contains the Greek text, but no translation. The notes which accompany it, however, are numerous, and valuable to the critic, the philologist, and the theologian. It was intended as a specimen of a work on the whole of the Epistles, but it was never completed. The book is very scarce.

11. The Apostolical Epistles. A new literal translation from the original Greek, with a Commentary and Notes, philological, critical, explanatory, and practical. London 1809. Octavo. 4 vols.

This work displays great talent and erudition. As a critical work it is highly esteemed, but as a doctrinal one it has been much censured.

Swedish New Testament.

1. Nya Testamentet. London 1829. Duodecimo.

An edition published by the British and Foreign Bible Society.

Danish New Testament.

1. Nye Testamente. London 1814. Duodecimo.

Published by the British and Foreign Bible Society.

The New Testament in Dutch.

1. Het Nieuwe Testament. *Cornelius Heynric*, Delft
1524. Octavo.

From the version of Erasmus.

2. Het Nieuwe Testament. *T. Mierdmans*, Antwerp
1545. Duodecimo.
3. —————. Amsterdam 1662. Octavo.

4. Het Nieuwe Testament. Amsterdam 1668. Duodecimo.
5. —————. *F. Abbema*, Emmerick 1696. Duodecimo. 2 vols.
6. —————. Antwerp 1704. Octavo.
7. —————. Dordrecht 1727. Octavo.
8. —————. Amsterdam 1730. Duodecimo.
9. —————. Haerlem 1806. Duodecimo.
10. —————. London 1809. Duodecimo.
11. —————. London 1812. Duodecimo.

The latter two editions by the British and Foreign Bible Society.

Wendish New Testaments.

1. 2. New Testament in the Wendish Language.
Octavo.

These are in the Upper and Lower Dialects, the former being for circulation in Saxon, the latter in Prussian, Lusatia. They were executed by the British and Foreign Bible Society.

Welsh New Testament.

1. Testament Newydd. Caerfgrddin 1811. Octavo.

Published by the British and Foreign Bible Society.

Basque New Testament.

1. Jesus Christ gure Jannaren Testamentu Berria. The New Testament in the Basque Language. Rochellan 1571. Octavo.

The Basque, or Cantabrian, is the ancient Spanish tongue, and continues to be used in some of the provinces of Spain. This edition of the New Testament in the language appeared in the sixteenth century, by the labours of John de Liccaragne, a native of the province of Bearne, and a minister of the reformed church. The task was performed by the authority of Jane d'Albret, Queen of Navarre, and printed at Rochelle in 1571, by Peter Haultin. The work is inscribed to the Queen, in a Dedication written in French.

The British and Foreign Bible Society printed an edition in French Basque for the use of the Departments of the Pyrennees and Province of Navarre, a copy of which is also in the Library.

Turkish New Testament.

1. Novum Testamentum. Turcice redditum. Opera Guliel. Seaman. Oxoniæ, excudebat *H. Hall*, 1660. Quarto.

The suggestion of this work is due to Sir Cyril Wiche, who first proposed it to the translator, William Seaman, and it was completed under the patronage of the Hon. Robert Boyle. This enlightened and good man offered even to defray the entire expense of the undertaking; but that honour was reserved for the Levant or Turkey Company, Mr. Boyle, however, contributing largely towards its publication. It was printed by the printer

to the University of Oxford. The translator, William Seaman, was chaplain to an English ambassador at the Porte. He was a moderate nonconformist, and the friend and correspondent of the celebrated Orientalist, Dr. Pococke, whom he consulted on the subject of his translation.

2. *Novum Testamentum Turcicè.* Karass 1813. Octavo.

The Edinburgh Missionary Society made application to the British and Foreign Bible Society for assistance towards procuring Arabic types, and a supply of paper, for printing the New Testament in the Turkish language, under the direction of Mr. Brunton, a Missionary at Karass, on the borders of the Caspian sea. This request was nobly responded to by the grant of a fount of types, and paper for 5000 copies. Mr. Brunton was remarkable for his facility in acquiring languages; and he had applied himself closely to the Tartar and Turkish, which are only different dialects of the same language. This edition of the New Testament is in the former dialect. Mr. B. was of opinion that Seaman's translation was ill-executed, and could be but of little use to those who understand no language but the Turkish.

3. *Novum Testamentum Turcicè.* Petropoli 1819.
Duodecimo.

This is an edition in the Armenian character, published by the St. Petersburg Bible Society, aided by the British and Foreign Bible Society. For this work two translators offered themselves: the one an old Armenian, a man of learning, a

government translator; the other an Armenian Archimandrite. To determine which of the two was best qualified for the work, specimens of each of their translations were sent to the Armenian Patriarchs. They approved of the translation by the old Armenian (Counsellor Chodshenetz), and his was, therefore, adopted.

Portion of the Turkish New Testament.

Lucæ Evangelium Turcicè. Seorsum recudi curavit Jo. Henr. Callenburg. Halæ, in *typographia orientali instituti Judaici et Muhemidici*, 1745. Octavo.

This edition of the Gospel of St. Luke is taken from William Seaman's translation.

Lapponese Testament.

1. Testamentum Lapponicum. Herndsandesne 1811. Octavo.

See page 422, *ante*.

Malay Testaments.

1. Testamentum Malaicè. Elkhawlu' Idjadid. Amsterdam 1731. Quarto.

EDITIO PRINCEPS of the 'New Testament in the Malay tongue. The entire Bible was printed in 1733. See page 425, *ante*.

2. Testamentum Malaicè. Lond. 1818. Octavo.

Printed in the Roman character, by the British and Foreign Bible Society.

3. Testamentum Malaicè. Haerlem 1820. Octavo.

Printed in the Arabic character, by the same Society.

Portions of the Malay and Dutch New Testament.

1. Evangelia SS. Matthæi et Marci Malaicè, litteris Arabicis ex Versione Alberti Cornelii Ruyl, et Belgice. Enchusæ 1629. Quarto.
2. Jang Ampat Evangelia.—The Four Gospels and the Acts, translated into the Malayan tongue. *H. Hall*, Oxford 1677. Quarto.

To this edition there is a prefatory Epistle, addressed to the Hon. Robert Boyle by Thomas Hyde. Boyle contributed largely to its production. There is also a learned preface, by Marshall, on the Malay editions. See page 424, *ante*.

Portuguese New Testaments.

1. O Novo Testamento. Amsterdam 1712. Duodecimo.

The first edition of the Portuguese New Testament appeared in 1681. See page 427, *ante*.

2. O Novo Testamento. Lisbon 1777. Octavo. 11 vols.

This is the translation of Antonio Pereira.

3. O Novo Testamento. Lisbon 1778. Duodecimo.

4. O Novo Testamento. Lisbon 1805. Duodecimo.
6 vols.

5. O Novo Testamento. Shacklewell 1811. Duodecimo.

This is the version of John Ferreira d'Almeida. The edition was published by the British and Foreign Bible Society.

Hanks New Testament.

1. Conaant Noa. 1815. Octavo.

An edition published by the British and Foreign Bible Society.
See page 429, *ante*.

Cingalese New Testament.

1. Novum Testamentum. Colombo 1817. Quarto.

The Bible appeared in 1819. See page 437, *ante*.

Hindostanee New Testament.

1. Novum Testamentum. Serampore 1814. Octavo.

The Hindostanee, or Oordoo version, was made by the Rev. H. Martyn, and intended for the use of the Mohammedans of India, and others ; the language being generally understood in all the larger towns.

2. The Four Gospels in the Hindoo Language. Quarto.

Bengalee New Testament.

1. Novum Testamentum. Serampore. Octavo.

This is the version made by the Rev. Dr. Carey. There are other versions published by the Bible Society, made by Messrs. Ellerton and Yeates, for the province of Bengal.

Telínga Gospels.

1. The Gospels of St. Mark and St. Luke, in the Telínga, or Teloogoo language. Octavo.

This was made by the Bible Society, for the use of the Northern Circars, Cuddapah, Nellore, and greater part of Hyderabad, or Telingana, in Southern India.

Damulic Gospels.

1. Evangelia IV. in Lingua Damulica. Impressa in urbe Colombo. Quarto.

Printed at the expense of the British and Foreign Bible Society.

Chinese New Testament.

1. Novum Testamentum Sinicè. 1812-13. Octavo.

The first edition made by the Rev. Dr. Morrison. See page 442, *ante*.

Calmuck Gospels.

1. Evangelia. In the Calmuck language. Octavo.

In 1808 the British and Foreign Bible Society granted a sum of money to procure type for printing a translation of the Gospel of St. Matthew into Calmuck, which had been made by some ministers of the United Brethren, at Sarepta, near Astrachan. The chief of these, it appears, was one of the name of Conrad Neitz, who qualified himself for this task more than 40 years ago, by living among the Calmucks at different times, and travelling with them; and thus he acquired a very accurate knowledge of the idiom of their language, possessed great facility in speaking it, and obtained great acquaintance with their mode of thinking, and their manners. He translated the greater part of the version that has been printed.

Amharic Gospels.

1. Evangelia Amharicè. London 1829. Quarto.

The Ethiopic Amharic is a vernacular dialect of Abyssinia. An entire version of the Old and New Testament was made by M. Asselin de Cherville, French Consul at Cairo, and the MS. was purchased by the Rev. William Jowett, for the sum of £800, for the British and Foreign Bible Society. M. Asselin was engaged in this work during ten successive years. He says that with his *Habache* he read slowly, and with the utmost attention, every verse of the sacred volume in the Arabic version from which they were about to translate; he explained to him all those words which were either abstruse, difficult, or foreign to the Arabic, by the help of the Hebrew original, the Syriac version, or the Septuagint, as well as a few glossaries and commentaries which he had gathered about him; and that he also found often the key to them in the Ethiopic, or *Gheez*. After having finished the translation of one book, they collated it once more before proceeding further. He often admired the great patience of his aged companion, which he describes as almost equal to his own; but when they came to the Epistles of St. Paul, his zeal began to cool, the difficulties of the task frightened him, he wanted to set off for Jerusalem, and it was only by means of time, care, and sacrifices, that he could at last convince him of the necessity of not leaving the work imperfect. The

Gospels only have been printed, and under the able superintendence of the Rev. T. P. Platt, well known for his great acquaintance with the Ethiopic language and MSS. The Amharic dialect is spoken at the Court of Gondar.

Mohawk Gospel.

1 Evangelium Stⁱ. Johannis. Duodecimo.

This translation of the Gospel of St. John was made into the Mohawk language by Captain Norton, a chief of that nation, whose Indian name is Tyonenhokarawen. It was undertaken without any suggestion on the part of the Bible Society; but the Committee of that Institution, having satisfied themselves as to his competency to the task, determined to print 2,000 copies of it at their own expense. The Mohawks are one of the six confederated nations situated on either side of the Ouse, or Great River, to the westward of the Falls of Niagara.

Greenlandish New Testament.

1. Novum Testamentum Greenlandicè Testamentitah.
London 1822. Octavo.

This edition, together with a large portion of the Bible, was made for the Moravian Missions.

Esquimaux Testament and Gospels.

1. Novum Testamentum. Octavo.

2. Evangelia. Octavo.

The Gospel of St. John was printed by the Bible Society to facilitate the labours of a Mission established on the coast of Labrador, and the work was placed under the superintendence of the Rev. Mr. Kohlmeister, who, having resided among the Esquimaux for 18 years, had become well acquainted with their language. He was assisted in the revision of the work by the Rev. J. C. Latrobe, another Missionary on the same station.

FINIS.

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